

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET  
FORTH IN THE FORMULARIES OF THE WESTMINSTER  
DIVINES, AND ON THE CHURCHES IS HOMAGED.

No. 4

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For there are certain sins which are unforgivable, and were before of old ordained to this condemnation, namely, such as denying the grace of God in justification, and denying the only Lord God, who can save Jesus Christ.

Thus with the Lord, shall ye find ways and ye need not for old paths,  
where is the good way and wide for ye, and ye shall find him by your souls.  
JER. VI. 16.

ALBANY

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BY

**WHESTER & WOOD,**

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THE  
**Religious Monitor,**  
OR  
EVANGELICAL REPOSITORY.

No. 4.

SEPTEMBER, 1826.

VOL. III.

**Original Communications.**

*For the Religious Monitor.*

A SERMON

*Delivered at the Exhibition of several Schools for improvement  
in Sacred Music.*

"Praise is comely."—Psalm cxlvii. 1.

In this foreign land, the Christian's harp is sometimes hung upon the weeping willows. The child of God has here his hours of silent sadness. Amid the gloom of clouds, and storms, and darkness, his heart accords not with the high-sounding notes of joy.—In moments of bleeding anguish, he may not be able to attune his soul to Zion's sweet songs of praise. If he may attempt the "Lord's song," you hear the wailful strains, "Wo is me that I sojourn in Mesech! that I dwell in the tents of Kedar!" But this darkness, and sorrow, and silence, is by no means the Christian's constant lot, even in this vale of tears. Through the gloom of this dark vale, he can, with an eye of faith, descry a "weight of glory" beyond. In anticipation of this, his present afflictions become light, and his tongue is loosed in "high-toned hallelujahs." Even amid these lurid shades of moral darkness, in a world of sin—amid all this desolation of human joy, and wreck of human hope, "praise is comely." It is comely or becoming in us, not only as saints, indebted to God for his saving benefits, but it is also becoming in us as the creatures of his hand, ever dependent on his care. There is no condition of man on this side the blackness of endless darkness in which Jehovah's praise is not comely. As all is not genuine, that is offered under the name of praise, we propose, in the sequel of this discourse—

I. To endeavour to shew what praise is comely.

II. To add a few considerations which may enforce the declaration, "praise is comely."

VOL. III.

I. What praise is comely? It is manifest from the words preceding our text, that the praise here intended is that which is directed immediately to God, and in the way of song. Now no Christian can maintain that every thing sung, even in devotion, will be accepted by God as comely praise. For thus the Pagan's pæan, and the Christian's inspired song, would be of the same sacred importance. But in order that praise may be comely, several things are necessary.

1. The end and design of it must be good. The glory of God should be the supreme end of *all* our actions: all our "wellsprings," are *in* God—all our blessings are *from* him; and consequently all our actions should be "*to* the praise of the glory of his grace." But when we appear in his presence, and profess to engage in his holy service—when we are employed in "uttering the melody of his great goodness," and in "singing of his righteousness," it is fit that "our mouth should speak the praise of the Lord." It is, however, much to be feared, that multitudes engage in this part of divine service, with no regard to the glory of God's great name. Some, conforming to the custom of those with whom they associate, may tune their voices, and sing the heavenly strains of Zion; and yet, reflect not at all upon the solemn import of the service. There are other vain worshippers whose conduct manifests that their own praise, rather than the glory of Jehovah, is the end of their external performance. Some, by their ill-timed force of voice, would elicit the consent of their fellow worshippers, to their skill in musick; and thus, would glorify themselves, rather than God. Nay, so conscious of ability, and so emulous of vain applause, are some Christless mortals, that they can propose themselves, with a few of their graceless companions, as competent to manage the sacred service of praise for a whole worshipping assembly! By the way, I would observe—that could I ever feel it my duty to remain mute in an assembly where God's praises might be celebrated, and to employ others as organs through whom I might make "heart melody," I surely would choose other than such brazen wind-instruments.

Was it such vain ambition that elicited from the "sweet singer of Israel," the rapturous song of praise? Was it a fond desire to tickle the prurient ears of trifling mortals, that waked his sweet melodious strains? No: you find him *alone*—perhaps while his care was the sheep-fold—perhaps on that same field of Bethlehem, where to other shepherds, angels, in rapturous strains, announced the actual appearance of David's Son, and David's Lord. You find him in the solitude of night's shades giving glory to God in a song. Enjoying all the beauties of a rich nocturnal



scene—contemplating the creative power, and directive wisdom of Jehovah, as manifest in the starry heavens; and with a prophetic eye, descrying through the lengthened vista of futurity the “great mystery of godliness, God manifest in the flesh;” and when, instead of listening with vain plaudits, the thousands of favoured Israel were sunk in the deep sleep of midnight. Jehovah *only*, hears the pious and adoring strains—“What is man that thou art mindful of him? and the Son of Man that thou visitest him?” This then, was not a vain, ambitious, ostentatious praise. It was that he might “give unto the Lord the glory due to his name.” Such should be the supreme end of our praise. “Do all to the glory of God.”

2. It is necessary that the matter of comely praise and its dress should be of divine original. In celebrating the praise of God, no one need inquire—“Wherewith shall I come before the Lord?” Ample provision is made. In the rich collection of *inspired* songs, every one, in any circumstances, may find *suitable* expressions of praise. If any one is straitened, it is not in the collection, but in his own bowels. Lacked we any thing here, alas! how desperate the hope of a suitable supply! The canon of scripture is closed, and none henceforth can boast the spirit of inspiration to guide his pen. Soaring human genius is no substitute for this.—Who then, is able to supply the defect of God’s provision for the church? If that Spirit who searcheth the deep things of God, concludes that in the scriptures given by inspiration of God, the man of God is *thoroughly* furnished unto all good works, what mortal may hope from his own treasures of wisdom, to furnish one additional, necessary, acceptable song of praise? The experience of many a saint declares, that in respect of suitable material for praise, there is no deficiency in the *inspired* collection of “Psalms, and Hymns, and spiritual Songs.”

But some may ask, may not the dress of Divine Song be improved by human skill? But who, I would ask in reply, is competent to such a work? Or if some vain confident mortal may trust his powers, I demand of him, where he received his commission, and who required this labour at his hand? Alas! the improvements already made upon the works of the Spirit of God! As for myself, I find no necessity for these pretended improvements; I never felt the difficulties charged upon the scriptural version of the Psalms—that they “flatten devotion; awaken regret, and touch all the springs of uneasiness within us.” No: Give me divine truth in all its native loveliness, and in all the simple beauties of its *heavenly* dress; and I will envy no man the devotion aided by the trappings, and meretricious ornaments.

supplied by human genius. The "Lord's Song" *only*, is comely in praise.

3. In comely praise, an orderly manner is requisite. In celebrating God's praise, the injunction is appropriate—"Son, give me thy heart." While our lips utter the furnished expressions of praise, we should also, "make melody in our hearts unto the Lord." It is greatly to be feared, that many are not duly concerned to "stir up all *within* them to bless the holy name of the Lord." It is true, indeed, that many worshippers spare no pains, no expense, in procuring what they call "helps to devotion"—fine-toned organs, and skilful quoirs.—Helps, by the bye, of which the Christian church never felt a need, until sunk in the deep sensuality of Anti-Christian reign. Let those fashionables who are most urgent for the introduction of such foreign auxiliaries to devotion, answer unto God, and their own consciences, if their own carnal gratifications from this *church opera* be not their care, rather than to please the God of heaven? It is to be feared that many who seek these *pretended* aids, are neglecting the *essential* aid of that Spirit who helpeth our infirmities.

But even where this Popish mummary is, as yet, excluded, there is often too much evidence that external performance receives more attention than heart preparation. It is much to be feared that with many there is more concern about the right pitch of the tune, than about the right pitch of the affections.—More concern to tickle the "itching ears" of mortals, than to fill the ear of Jehovah. But we, like the "sweet singer of Israel" should summon our "glory to awake" and "praise the Lord with our hearts." We should "exercise ourselves unto godliness, for bodily exercise profiteth little."

But even as to externals, decency is required in the manner.—Vocal music has its place in comely praise. "Come before the Lord with singing." In the ceremonial worship of the old dispensation, praise with instruments which were typical of the spiritual joy of the new dispensation, was admitted. But Christ and his immediate followers *sung* their praise. That instrumental music was not used during the simplicity and purity of primitive Christianity, is attested by the consent of all ancient writers in the christian church. Our modern advocates for this kind of music, plead its early introduction by christians. But even Bellarmine, who would most willingly confer the dignity of antiquity upon this rite, pretends not an earlier date for its introduction than the time of Pope Vitalian, of the seventh century. As a writer fitly remarks, "well may a *Reformed* divine be ashamed of that antiquity that does not exceed the rise of antichrist." Even many among the more judicious of the Roman Catholics, *contin-*

ued to condemn this innovation in christian worship. From many declarations to this effect we select the opinion of Erasmus.—“Let a man,” says he, “be more covetous than Crassius, more foul-mouthed than Zoilus, he shall be reckoned a pious man if he sings those prayers well, though he understands nothing of them. But what I beseech you, must they think of Christ, who can believe that he is delighted with a noise of men’s voices?—Not content with this, we have brought into our churches a certain operose, and theatrical music; such a confused and disorderly chattering of some words as I hardly think was ever heard in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them:—Men run to the church as to the theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time in learning these whining tones. Pray now compute how many poor people in great extremity, might be maintained by the salaries of these singers?”

In the Christian church, vocal music *only* has the sanction of divine authority. “In vain do men worship the Saviour teaching for doctrines the commandments of men.”

Moreover, the vocal music should be such as comports with the solemnity and dignity of divine worship. Every one knows that different emotions are excited by different airs in music.—These are light “Italian trills” which are as unbecoming in the house of God as lascivious conversation would be. “No unison, have these with our Creator’s praise.”

The simple, the grave, and the dignified can all unite. And when united they form the happiest kind of sacred music. Care, on the part of all worshippers, to prepare themselves to join with ease and without annoyance to others, in this holy service, is highly becoming. While it is the folly of multitudes to exalt too high the externals of praise; too much neglect is the fault of others. A cultivation of the talent we may have for music, in order that without embarrassment we may be enabled to perform the sacred service of praise to God is a duty. To music in divine worship the injunction is applicable, “Let all things be done decently and in order.”

II. Considerations to enforce the declaration—praise is comely.

1. The majesty of Jehovah, to whom this praise is directed. “He is thy Lord christian, worship thou him.” Great are the displays of his majesty and glory. “He bows the heavens and comes down, and darkness is under his feet—He rides upon a cherub and flies upon the wings of the wind—He makes darkness his secret place—his pavilion round about him are dark waters,

and thick clouds of the skies." "Who," then, "in the heavens can be compared unto the Lord?" "God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him. Great is the Lord and greatly to be praised." Therefore, "Sing praises unto God, sing praises, sing praises unto our King, sing praises."

2. Our obligations to God for his numerous mercies. In the disposal of the common bounties of his providence, God is "good unto all and his tender mercies are over all his works." "The earth is full of his goodness." Therefore, "let all flesh bless his holy name forever and ever." In the provisions of special grace, none can express the fulness of his wondrous love. Into the mystery of grace, "angels desired to look," and when the fulness of time was come, "multitudes of the heavenly host were heard on earth praising God and saying—Glory to God in the highest, and on the earth peace, good will towards men. All the ends of the earth have seen the salvation of our God: Let all the earth, therefore make a joyful noise unto the Lord. O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men."

3. Praise on earth is an anticipation of the service of heaven. "And I beheld, and I heard a voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb who was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing." How becoming even here to commence the "song of Moses and the Lamb"—to commence on earth the eternal employment of heaven! Therefore, "bless the Lord ye his angels. Bless the Lord all ye his hosts. Bless the Lord all his works. Bless the Lord O my soul. Learn hence,

1. The propriety of improvement in church music. It is connected with comely praise. Entire negligence here, is therefore unbecoming. When a talent is possessed and an opportunity given for its improvement, and improvement is not made, our praise looks too much like bringing our lame and our blind in sacrifice to God. Learn—

2. The proper kind of music for the church of God, although light and also complicated tunes may be introduced into *schools for improvement* yet not into the *church for praise*. The former kind comports not with the dignity of the service; the latter would, contrary to every law of "decency and order," close the lips of many an humble child of God who would engage in comely praise. Learn lastly—



The proper station of music in the house of God. It is not in itself praise. But the mere handmaid of comely praise. It is consecrated to God's service however, in this humble station.—Dedicate therefore all your acquirements in music, as all your other attainments to the praise and glory of God. Still celebrate Jehovah's praise. "O give thanks unto the Lord of Lords, for he is good, for his mercy endureth forever. O give thanks unto the God of Gods for his mercy endureth forever. O give thanks unto the Lord of Lords for his mercy endureth forever.—Praise ye the Lord—for praise is comely."

*For the Religious Monitor.*

A SERMON,  
*On the Duty of Heads of Families.*

GENESIS xviii. 19.—"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

*By Rev. Thomas Beveridge*

God doth according to his will in the armies of heaven and among the inhabitants of earth. He hath determined the times before appointed and the bounds of our habitation; the period of our existence and the character of our lot. He hath determined what nations and kingdoms shall be upon the earth, and all their revolutions. He hath determined the end of time, and all the beings and events to which time gives birth. But if this be the case, why, say some, should we make use of means? Why should we study personal holiness? If it be determined that we shall be saved or lost, our good or bad conduct cannot change the decree. Why should we pray to God, if he has already determined whether he will give or withhold what we ask? Why should we as ministers or parents or members of the church labour to bring souls to Christ, if the number and the very persons of the elect are so fixed that none of them can fail to be saved, and no others can obtain salvation? It may be answered that God has decreed all the means leading to the end as fully and determinately as the end itself. He hath chosen us from the beginning to salvation, not whether we be holy or sinful, believers or unbelievers,—he hath chosen us through sanctification of the spirit and belief of the truth. He hath chosen us that we should be holy and without blame before him in love. Abraham was chosen to be an heir of life, and he could not fail of it; but he was not chosen to the blessing and to perseverance, let him do as he would; for God who knew that he would perform the good which he had spoken of Abraham knew also that Abraham would perform the good which he required of him,—that he would keep

the law himself, and command his children and household after him. God knew this because he had determined it, and because, speaking after the manner of men, he had made proof of Abraham and had confidence in his integrity. God has determined to bestow blessings upon his people, not whether they desire and ask them or not, but he hath determined their prayers as will as the answers. "I the Lord," says he, "have spoken it and I will do it." Here is no hesiation, no uncertainty in the purpose, and yet he adds, "For this will I be inquired of by the house of Israel to do it for them." Ezek. xxxvi. 36, 37. God hath chosen a certain number to eternal life, and determined the very persons who shall compose the elect; yet hath he also ordained the means by which they are to be brought in and built up. He had promised to Abraham a seed which should inherit the land of Canaan, who should be a peculiar people to the Lord, and from whom He should arise in whom all nations should be blessed: yet he had not determined that this should be the case, whether Abraham walked with God and commanded his household in his ways or not; but he had determined that Abraham should be faithful in his duty as really as that himself would be faithful to his promise. And not only had he determined the faithfulness of Abraham, but also the success of the means from generation to generation, that the children and household of Abraham should keep the way of the Lord, and do justice and judgment.

That which God knew of Abraham is the duty of all heads of families: they should command their children and households in the way of the Lord. On a subject so important as the management of households and involving so deeply the interests both of families and churches much has been said, and little that is new can be added; yet we often forget what we once knew and neglect the improvement of what is familiar, so that it is needful to put in mind of those things which are known and to stir up by putting in remembrance. It is proposed to consider some of these duties which devolve upon the heads of families.

I. Though not directly taught in the text yet as connected with the subject, it may be observed, that it is the duty of heads of families to provide for the support and comfort of their households. The scriptures give no tolerance to idleness, no countenance to carelessness respecting our worldly concerns. Industry was the duty and happiness of man in a state of innocence. Adam was placed in paradise not merely to behold its beauties and regale in its pleasures but to dress and keep it. The same precept which requires us in the most solemn manner to devote a seventh part of our time to the direct worship of God, requires

that the other six days should be devoted to labour. The apostle tells us that he who provides not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel. He may be a professor but he practically denies the faith; because his conduct gives the world a false view of its influence. He is worse than the infidel who may in some respects be a useful member of society. The idle man is a curse to his connexions, and a pest to society in general. He shows himself not only destitute of christian but of common feelings. He suffers those to want whose happiness is confided to his care, and whom every principle of honour, justice and humanity require him to support, and his idleness together with the unchristian conduct to which it leads, militate more against the cause of religion than all the arguments and influence of infidels. Religion is most deeply and dangerously wounded in the house of its friends. The improprieties of christians have done more injury to christianity than all the labours of its enemies: for these improprieties have furnished infidels with their strongest armour. Industry and frugality in the things of the world are by no means to be confounded with avarice and worldly mindedness. On the contrary those who are indolent and prodigal seldom have the means and still more seldom the heart to be liberal. Those who are diligent and frugal will have wherewith to serve the Lord and minister to the necessities of the poor, and they will generally have the best heart to do so. Our Saviour has ennobled labour, having wrought as a carpenter till the thirtieth year of his age. He gave a striking lesson of economy when he who created the world and the banquet on which the multitude feasted, ordered the fragments to be gathered that nothing might be lost. And many of his apostles thought it neither a hardship nor disgrace to do that which if now required would greatly thin the ranks of ministers and sink them in the estimation of the people; with their hands they ministered to their necessities. That labour which was originally pronounced as a curse is overruled to our advantage. The sleep of the labouring man is sweet, the bread of industry pleasant and healthful; while the idle are dull and discontented—devoured by cares and sinful lusts. They yawn away time and groan under the load of existence.

But to provide for an household is not to heap up riches without using them. There is nothing more foolish than to deny ourselves every thing comfortable for the present that we may guard against want in the future. A kind providence is a better security than all the property you may collect or the precautions you may adopt. You know not that you will ever see

that time for which you are so anxiously providing; and if you do, you know not but that the provision you are making will be vain; for riches often take wings and flee away, and the wise are taken in their own craftiness. The very wit of men sometimes ruins them. Sufficient to the day is the evil thereof. Every day brings as great a load of trouble as can well be carried, and why should we overload ourselves by adding the cares of to-morrow? Should we not rather freely use what providence is freely giving, trusting that while we are diligent in business and fervent in spirit he will never fail nor forsake us?

Heads of families ought to guard equally against indulging their households in sloth or extravagance, and against oppressing them with labour or withholding from them more than is meet. And while religion is undoubtedly the principal thing, they ought not to neglect such a culture of the mind, the disposition and habits as will render their children happy with each other, respectable, agreeable and useful in the world.

II. It is the duty of heads of families to instruct their households. It was in this way Abraham commanded his children and household in the way of the Lord, for until his way is known it cannot be observed. This was a duty very strongly enjoined upon the Israelites, Deut. vi. 6. "And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them on the posts of thy house, and on thy gates." And Asaph in the 78th Psalm beautifully describes the way in which according to the divine command, one race after another transmitted down the knowledge of the praises, the strength and the wonderful works of God. The Apostle exhorts parents not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord, Eph. vi, 4. Solomon acknowledges himself indebted to the instruction of his parents as the means, for that wisdom which made him the wonder of the world." I was my father's son, tender and only beloved in the sight of my mother; he taught me also and said unto me, let thine heart retain my words; keep my commandments and live." Prov. iv. 3, 4. And mothers as well as fathers are under obligations to attend to this duty, and have good encouragement. King Lemuel repeats to us a most instructive prophecy which his mother taught him Prov. xxxi. And Paul speaks of Timothy as indebted to the faith which dwelt first in his grand-mother Lois and in his



mother Eunice for that faith which dwelt in him also, 2 Tim. i, 5.

Parents should begin early to attend to this duty. Children soon begin to imbibe principles of some kind, and as Satan is active in perverting their minds, we cannot begin too soon to counteract his works. Children should be taught some form or forms of sound words and taught to understand them. Much of the Sabbath, and much of the other days of the week according to the forecited command to the Israelites, should be spent in acquainting them with the nature, the importance and practical influence of the truth. It is through this truth they must be born to God, made free, sanctified, defended and saved. Parents should be careful to suit themselves to the years and capacities of children. They should be careful to teach nothing wrong, for a little leaven of mistake or error may soon affect the whole character. They should rather teach a few things correctly than hazard conjectures where they are not well informed themselves. They should never cast the whole care of their instruction upon others, but while using helps should remember that they are the divinely appointed teachers of their children: and that if they be lost for want of instruction their blood will be as really required at their hands as at the hands of an unfaithful ministry. The intimacy of the relation gives an authority and power to the instructions of parents which no others can possess. And without their co-operation the instructions of others will be of little avail.

Perhaps some may be discouraged on account of the weak capacities of children. They are so slow to learn and so dull to comprehend, that you have not patience to instruct them. But remember the patience of your parents and your God, and weary not in well-doing. Besides, though children may be slow to learn, that which is learned in youth long retains its hold of the mind, and its influence over the conduct. Perhaps you are discouraged by your own want of capacity. Seek then to acquire capacity, and seek it in the way of exercising what you have. It is of this as of every other gift and grace, it will be increased by use. And though you have but one talent beware of burying that one in the earth. Perhaps you think the time spent with them lost to yourselves. You weary in repeating things to them which have long been familiar to your minds, and would rather be increasing your own store than instructing others. Never think any thing lost which is given in the service of God. Never say, "why this waste of precious ointment," if the Lord have need of it. Besides it is by no means useless to ourselves to be employed in teaching. There is that giveth both of money and instruction, and yet increaseth, while there is that withholdeth

of both and it tendeth to poverty. There is no better way of fixing in the mind what we know,—of increasing our stock of knowledge, and deriving pleasure and profit from the truth, than to be much employed in teaching it. Perhaps you say that your teaching will never change the hearts of children, will never make them wise to salvation; this is the work of the Spirit, and you will wait and pray for this rather than be so careful in instructions. These things ye ought to do, and not leave the others undone. There are means through which God works in saving the soul as well as in providing for the body; and the means through which the foundation is generally laid for a saving change are the instructions of parents.

(To be continued.) *page 205*

#### CONSTITUTION OF THE AMERICAN TRACT SOCIETY.

In the last number of the New-York Tract Magazine the Editor remonstrates against an expression of ours, respecting the American Tract Society, "as being an institution from which, according to its Constitution, no truly evangelical tract can issue," and referring to the Tract No. 45, "On the Christian Atonement," as a refutation of our opinion. We are sorry to be under the necessity of differing from the respectable Editor, respecting the constitution of the American Tract society, and still more so, that the expression of this should give offence. We take this opportunity of explicitly declaring, once for all, that we cherish no hostility to the American Tract Society; that we wish to throw no obstacles in the way of its usefulness; nay, on the contrary, we shall even rejoice in its prosperity: and we earnestly desire and hope that it may, under the divine blessing, prove a benefit to many. We cannot think it is any evidence of hostility to a public institution to state wherein we think its constitution defective, and what the consequence of these defects will be, in its operations. We have given at length in our last volume (page 46 and 145) the reasons of our judgment respecting the constitution of the American Tract Society. Nothing has been said to shew that they are incorrect; nay, that they are correct seems to be admitted by the Editor himself; for he refers to the tract on the "Christian Atonement," as an evidence, that "many things are very possible in practice, which seem impossible to the eye of speculation." This would seem to admit, that to the eye of speculation at least, our offensive expression appears correct. Whatever it does to others, we confess it still appears so to us. And it will not invalidate the truth of this, though, in practice, it may be possible that a tract thoroughly and truly

evangelical should issue from that Society; but it can do so, only in one of two ways; either by disregarding the Article in the Constitution, complained of, or by the unfaithfulness of those, who compose the publishing committee; for two at least, the Methodist and the Episcopalian, being Arminians, must be opposed to the doctrines, usually termed evangelical.\* If then, they be consulted, and faithfully use the privilege which the constitution gives them, a truly evangelical tract cannot pass the ordeal. It is then asked, does not the existence of the tract entitled—"Christian Atonement," practically refute the allegation? We answer no; not even if it were thoroughly evangelical; for it might exist through a violation of the constitution, and not "according to it," which, be it remembered, was the whole amount of our assertion. But there is no necessity to account for the existence of this tract, in this way; nor is it any thing strange, that six denominations should agree in every thing which it contains. We acknowledge that it is a very excellent tract; that there is nothing in it which, in our view, is *opposed* to the doctrines of grace; and we cordially join in the opinion expressed in the Tract Magazine, that it ought never to be absent from the collection of a tract distributor. But though it contains nothing but the truth, it is, as was to be expected, far from containing the whole truth, or even giving a "*certain sound*" as to what it does express on this important article of revealed truth. There is a latitude, and a want of definiteness in the language used, which renders it impossible to discover what are the *real* views of the writer, respecting the atonement. We think indeed they are not Hopkinsian, which, of all heresies on this subject, is the worst, the Unitarian excepted, but whether Arminian or orthodox, the tract itself does not enable us to determine. The expressions, "that Christ died for sinners," "that he was their substitute," "that he was a true and proper sacrifice for sin," and "that it is on the ground of this that God is propitious to sinners," and the like, are undoubtedly correct; but every one who knows any thing about the controversies on the atonement, knows, that these expressions do not mean the same thing in the mouth of one who believes the doctrine of a GENERAL ATONEMENT, that

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\* For the information of our readers, who did not receive our second volume, it may be proper to furnish them with a copy of the Article in the Constitution of the American Tract Society, to which our objections were made; as that, which, in its operation, would necessarily exclude many of the most important truths of divine revelation from the Tracts published by this Society. It is as follows: "The publishing committee shall contain no two members of the same denomination; and no Tract shall be published to which any member of that committee shall object."

they do, as used by those who oppose that doctrine. In a work, in which these and similar expressions are to be found, it is intended to be understood, there ought to be something to determine the sense in which they are to be taken. In the tract of which we are speaking, there is nothing of the kind. There is not a word respecting the divine sovereignty as manifested in the eternal election of those for whom the atonement was made; nor of Christ as the covenant representative of his chosen seed; having their sins imputed to him, to be taken away by the atonement; and whose righteousness was to be imputed to them, for justification; nor of the irresistible efficacy of divine grace, in the application of this atonement; so as infallibly to secure the eternal salvation of all for whom it was made. These are things essentially belonging to evangelical views of the atonement; and by which they are to be tested: and for want of these, we cannot allow that this tract, excellent as it is, is truly and unequivocally evangelical. On the other hand, we as readily admit, that it contains nothing *contrary* to sound doctrine. It denies none of the above mentioned parts of the evangelical system, neither does it affirm any of the Arminian dogmas of free will, general atonement, sufficient but resistable grace, and the like. And, though it may be "an explanation how a Tract Society can exist upon" what are called "catholic principles," it is also a proof, that it does so, only in the way of shunning to declare the "whole counsel of God," and suppressing many of the most important and vital truths of Christianity. We cannot admit, that the truths above mentioned, as wanting in this tract, are "unessential points;" they enter into the very elements of the doctrine of the atonement, and without them, definite views of the subject cannot be formed. The distinction set up between the essentials and non-essentials in religion, and which is the foundation of modern catholicism, is wholly unwarranted in the scripture, and is sinful and dangerous in the highest degree. The Apostle's rule is, "Prove all things; hold fast that which is good; whereto we have *already attained*, let us walk by the same rule; let us mind the same thing." But the spirit of the catholicism of the present day is, "let us hold fast the truths that are *essential to salvation*; but let us always be ready to give up those which are not so. Independent of the impiety there is in a worm on God's footstool, sitting in judgement upon the truths which he has revealed to us for our salvation, and commanded us to believe, and determining that the greater part of these are not essential and *need not* be believed; we, in our turn, 'would affectionately ask' the abettors of this system, of whom the Editor of the Tract Magazine appears to be one, whe-



ther they have a right thus to dispose of divine truth; and to hold up as the highest reason why any truth should be taught and believed, not that it is revealed and commanded to be believed, but that it is *essential to salvation*? God in infinite wisdom, mercy and goodness, has been pleased to reveal to us the whole truth contained in the scriptures; and he commands his servants, "to teach *all things whatsoever he has commanded*" in his word, and men to receive and obey; and we think it is at the peril of any man, or of any society of men, to suppress, or lend their sanction to the suppressing of, any part of revealed truth.

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### Selections.

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#### LETTERS ON THE ATONEMENT.—No. III.

MY DEAR BROTHER—

In my last letter it was, I hope, fairly proved, that the doctrine of the new school has no advantage over that of the old, in respect to a general and free preaching of the gospel, and an unfettered and unreserved offer of salvation to all men. We can invite all to come to Christ, as sincerely as any of our brethren. We can offer salvation to all, as freely as they; and hold out as many inducements and encouragements to incline the perishing to come to the munificent feast which grace has prepared. We can exhibit the promises in all their fulness and riches, as well as they; and thunder out the denunciations of a righteous God, against all who disbelieve the gospel and reject the Saviour.

3. But the advocates of *indefinite* atonement claim that their views correspond best with the freeness and sovereignty of divine grace, displayed in the recovery of fallen man.

They contend that, to represent the death of Christ as a real and complete satisfaction to divine justice for the sins of his people, is to set aside the grace of God in their salvation. If, say they, salvation was really purchased for them by the Redeemer's sacrifice, then salvation must be granted to them as a matter of *debt*, and not as a *free and gratuitous gift*; and besides, as the price has been paid and accepted, justice requires that all for whom it was paid, should be immediately justified and released from captivity.

In reply to the latter part of this statement, I shall here observe briefly, that the scheme sketched by the wisdom of our opponents, is not the plan devised by infinite wisdom. That sinners should be justified before they were born, and be released from condemnation as soon as they came into the world, was no part of Jehovah's plan. It was the pleasure both of the Father who gave

them to his Son to be redeemed, and of his Son, that they should remain under the curse of the law, until they should believe on the Redeemer. Then, and not till then, are they, nor can they be, justified. This was the plan of infinite wisdom; and so it is drawn by the pen of inspiration. Christ paid the price of our redemption, that the benefits of it might be applied to his people in the way and time determined on by divine sovereignty: and surely he had a right to arrange the economy of salvation, as was most pleasing to himself.

In regard to the former part of the statement, examination will show, that the objection, if it have any force, will apply to the doctrine of the *new*, as well as to that of the *old* school. Man was fallen; and God, in infinite mercy, determined to save him. But a mighty obstacle was in the way of his salvation: It must be removed, or man must perish. None in heaven or on earth, among all the creatures of God, is able to remove it. The Son of God alone is equal to the stupendous undertaking; and even he can accomplish it in no other way than by humiliation the most profound, and sufferings the most overwhelming. His obedience unto death is required, to make it consistent for a righteous God to exercise his mercy in saving sinful men. Now, it cannot be denied that the inspired writers speak of the Saviour's death as an invaluable price, by which his people were purchased.—“For,” says Paul, “ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God’s.” 1 Cor. vi. 20. By the same motive does Peter enforce a holy and heavenly conversation: “Forasmuch as ye know that ye were not *redeemed* with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the *precious blood* of Christ as of a lamb without blemish and without spot.” 1 Pet. i. 18, 19.

By his death *we* say that Christ satisfied divine justice for all true believers: and our *brethren* say, by his death Christ made an exhibition of divine justice, and satisfied *public* justice, so that God can now save all who believe. But if we view his death in either light, it will appear that it was the *procuring cause* of our salvation; and that without the intervention of his fearful sufferings, none of our guilty race could have been saved. The death of Christ our brethren represent as being a *substitute* for our sufferings, and some, if not all, will allow it to have been an equivalent for them. If then the justice of God, call it what you will, *public* or *distributive*, required the amazing sufferings of his own Son for the salvation of sinners, and he, by them, actually satisfied the demands of justice; where, to adopt their own language, we ask, is the free and sovereign grace of God in a salvation

thus dearly bought? The objection then applies to the doctrine of the *new school*, as well as to that of the *old*.

When it is affirmed that sinners are saved by *absolute* grace, our brethren do not mean that salvation is bestowed on them *without respect to the atonement of Christ*; for they affirm an atonement to have been so necessary, that none of our sinful race could, without the death of Christ, have been saved consistently with the glory of the Supreme Ruler of the universe. Where then, we again ask, is the grace of God, in salvation procured by so costly a sacrifice?

A writer, I know not where to place him, says, if I understand him, that the sufferings of Christ were not a full equivalent for the execution of the penalty of the law on those who are saved; because this would be destructive to the grace of God in our salvation. Now if this objection have any weight, it must depend on the assumption, that so far as the sufferings of Christ were necessary to our salvation, the grace of God is diminished: because if a full equivalent for our sufferings, or a complete substitution for them, be wholly inconsistent with the freeness and sovereignty of divine grace, then, for the same reason, a partial equivalent, or a partial substitution for them must be, in its degree, inconsistent with the freeness and sovereignty of divine grace. What consequence follows? Clearly this: if we had been saved, without the intervention of the death of Christ, by a sovereign act of Jehovah in remitting our sins, there would have been a more glorious display of free and sovereign grace. But who that has read the scriptures attentively, does not know that such a conclusion would be at war with the strains in which they celebrate redeeming love? Do they not teach us to consider the method of saving sinners, through the humiliation and death of the Son of God, as affording the highest display of divine love and mercy? Hear our Lord himself: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." Hear his Apostle John: "Hereby perceive we the love of God, because he laid down his life for us." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Now, these declarations are manifestly based on the fact, that a richer and more glorious display of divine love has been made in our salvation, through the incarnation, sufferings and death of Christ, than could have been made in saving sinners without so costly a sacrifice: and that

grace is magnified, not in proportion as the Saviours's sufferings are diminished, but rather in proportion as they are increased. The exhibition of the Father's love brightens at every step in his Son's humiliation; and shines with the greatest splendour, when the Lord of glory, in the midst of the preternatural darkness, suffering under the hidings of his Father's face, is heard to exclaim, "My God, my God, why hast thou forsaken me?" and then bows his head and gives up the ghost.

This objection, then, militates against the plain language of holy scripture, which teaches us that, if we would form exalted views of Jehovah's infinite love and sovereign grace, we are not to diminish the Redeemer's sufferings, but to look at them in all the extent of agony, terror and dismay to which they were carried by divine justice. "He that SPARED *not* his OWN SON, but *delivered him up* for us all; how shall he not with him also freely give us all things?"

We believe, my dear sir, you well know, all the benefits of salvation to be the fruits of Christ's death, and purchased by him for all who will accept them; and yet, in perfect consistency, we believe that they all flow from unmerited grace and infinite love. Both these propositions are plainly taught in holy scripture.

1. The inspired writers represent every blessing of salvation as the fruit of Christ's death.

*Forgiveness* is the fruit of his death. "In whom we have redemption through his *blood*, even the forgiveness of sins, according to the *riches* of his *grace*." Ephes. i. 7. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for *Christ's sake* hath *forgiven* you." Ephes. iv. 2. *Reconciliation* is the fruit of his death; "And all things are of God, who hath *reconciled us to himself by Jesus Christ*," and hath given to us the ministry of reconciliation, to wit: that God *was in Christ* reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 18, 19. "And, having made peace through the *blood* of his cross, by him to *reconcile* all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the *body* of his flesh through *death*, to present you holy, and unblamable, and unreprouable, in his sight." Col. i. 20—22. *Justification* is the fruit of his death. "Being *justified* freely by his grace, through the *redemption* that is in Christ Jesus." Rom. iii. 23. *Peace* is the fruit of his death. "But now, in Christ Jesus, ye who sometimes



were afar off are made nigh by the blood of Christ. For he is our *peace*, who hath broken down the middle wall of partition between us." Ephes. ii. 13, 14. *Adoption* is the fruit of his death. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the *adoption* of sons." Gal. iv. 4, 5. *Sanctification* is the fruit of his death. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might *sanctify* and cleanse it by the washing of water, by the word." Ephes. v. 25, 26. The *heavenly inheritance* is a fruit of his death. "And for this cause he is the mediator of the New Testament that, by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of *eternal inheritance*." Heb. ix. 15. "For the wages of sin is death; but the gift of God is *eternal life* THROUGH JESUS CHRIST OUR LORD."

From these texts of holy scripture, it appears undeniably, that all the blessings of salvation come to us as fruits of the Redeemer's death; and as his death was the *price* which he paid for them, it must conclusively follow, that they were all purchased for believers by his death.

2. But the inspired writers, while they teach this truth so fully, teach with equal plainness and fullness, that all the blessings of salvation are the *fruits of free and sovereign grace*. In the present discussion it is unnecessary to go into any laboured proof of this point; because it is freely and cordially admitted by our brethren, from whom we differ in our views of the atonement. Were proof required, it might, by an induction of particulars, be shown that each benefit of salvation is attributed to the free and abounding grace of God: "By *grace* are ye saved, through faith; and that not of yourselves: it is the gift God." Ephes. ii. 8. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his *grace*, we should be made heirs according to the hope of eternal life." Tit. iii. 5—7.

Now as the scriptures teach us that we are saved by the death of Christ, or that all the blessings of salvation were purchased by his blood; and teach us also that we are saved by free grace, or that all the blessings of salvation flow from unmerited mercy; if there be any difficulty in reconciling these two doctrines so fully and distinctly taught in the scriptures, the difficulty manifestly grows out of the revelation of an omniscient God. It is

our duty in humble submission to his infallible teaching, to receive both truths, how irreconcilable soever they may appear to our feeble understandings. A little more light, and difficulties of this kind would vanish. What mysterious doctrine of the Bible would be received by us, if it were not received till all difficulties attached to it were removed? Who can fully explain the doctrine of the *Trinity*, the doctrine of the *incarnation* of the Son of God, the doctrine of *divine influence*? Yet every Christian believes them.

But the scriptures contemplate no difficulty in regard to these two important truths; they consider them as perfectly consistent and harmonious; for they exhibit them in close connexion in the same verses; as will appear from a reference to the texts just quoted. "In whom we have *redemption* through his *blood*, the forgiveness of sins, according to the *riches* of his *grace*." Here the blood of Christ is represented as the *price* of our redemption; and yet forgiveness is represented as flowing from the *riches* of *divine grace*. Again: "Being justified *freely* by his *grace* through the *redemption* that is in Christ Jesus." Here justification is attributed to the free grace of God; and at the same time it is attributed to the *redemption* of Christ, or to his blood, which is the *price* of our redemption. Again: "That as sin hath reigned unto death, even so might *grace* reign through *righteousness* unto eternal life." What is the meaning of this passage? Plainly this: As sin, the procuring cause of every evil, reigns in all the calamities brought on our guilty world, and extends its destructive ravages unto death; so grace, the original spring of our salvation, reigns, through the *righteousness* of Christ, the procuring cause of every blessing, from the beginning to the consummation of salvation.

We cannot, my dear brother, but feel surprised that any should apprehend an inconsistency between the two propositions—that the righteousness of Christ is the *procuring* cause, and divine grace the *original spring*, of our salvation

The scriptures, you know, set our *works* and the *grace* of God in opposition; and represent salvation by works, and salvation by grace as being wholly incompatible. "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. xi. 6. But, while this opposition between grace and our works, as the procuring cause of salvation, is abundantly exhibited by the inspired writers, no where, not in a single passage, do they set the grace of God in opposition to the *works* or *righteousness* of Jesus Christ.

To the great Redeemer, the covenant of redemption was indeed a covenant of works. His obedience unto death was the very work the law demanded of him as our *Surety*; and consequently to *Him* the reward was not of *grace*, but of *debt*; a reward secured by the promise of his Father to him, for the glorious services he had done in execution of his mediatorial office. At the close of life, when offering up his intercessory prayer for his church, HE could say, "Father, I have glorified thee on the earth; I have finished the work thou gavest me to do:" and on the ground of his obedience, utters that divine language, "Father, I *will*, that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 4. 24.

But to *us* the covenant is *wholly* of grace; inasmuch as it secures to us all the blessings of salvation, not on the footing of *our own works*, but on the footing of our Redeemer's righteousness. All is the fruit of grace. It was grace that planned our salvation. It was grace that chose us in Christ before the foundation of the world. It was grace that accepted the mediation of Christ. It was grace that provided the Mediator in the person of God's own Son. It was grace that revealed the wonderful plan of redemption. It is grace that offers salvation, and grace that applies it. It is grace that remits our sins and justifies us when we believe in Christ. It is grace that begins the work of sanctification; grace that carries it on; and grace that crowns it with glory. To our own salvation we do not contribute a *particle of merit*. It is not for *our righteousness*, but purely for the *righteousness of Christ* that we are saved.

I am, &c.

#### ROMAINE ON PSALMODY.

(Concluded from page 139.)

In our last number, we gave some extracts from the chapter in Romaine's Essay on Psalmody, entitled "Rules laid down in the scriptures for singing the Psalms aright." We now conclude the article, by giving an extract from his VI. Chapter, on the abuses that have crept into practice, in this ordinance, which he introduces as follows:

"Some of these may seem not worthy of notice, they are such small matters; but I think there is nothing little in divine worship. The majesty of God ennobles, and exalts every part of it. He has commanded us to sing Psalms, and whatever he has been pleased to command, has his authority to enforce it: and whatever

er he has engaged to bless, has his promise to make it the means of blessing. In keeping of it, there is at present great reward. His presence will be in it, when it is rightly performed, and he will render it effectual. He will hear, he will accept, he will witness his acceptance of the praises of his people: Therefore every thing relating to them should be done decently and in order. We should always sing with a reverence becoming the greatness and goodness of our God, in such a manner as may best express our happiness in his love, and as may tend most to mutual edification.

If these things be considered, it will not be thought an indifferent matter, whether the Psalms be sung at all, or how they be sung—whether with, or without any heart devotion; with, or without any melody of the voice—whether every believer in the congregation should sing or no—whether singing should be a trial of skill, who can bawl loudest—whether the posture should not be expressive as well as the voice—whether suitable portions of the Psalms should be chosen, or the person who gives them out should be left to choose them, often without any judgement—whether grace should be exercised in singing, or not—whether we should sing, in order to increase grace, or not—whether we should sing for amusement, or for the glory of God. It is not a trifling matter—how you determine these points: they enter deep into an important part of religious worship, yea, into a very high act of it; one, in which we pay the noblest service we can on earth, and indeed the nearest we can come to the service of saints, and angels.”

After mentioning as abuses which ought to be remedied—“Ignorance of the subject of the Book of Psalms—not treating the singing of Psalms as a divine ordinance—the choice of improper or unsuitable portions;” he next refers to the substitution of human compositions in the place of the Book of Psalms, which we give entire.

“There is another thing relating to the Psalms, I cannot call it an abuse: for it is a total neglect of them. They are quite rejected in many congregations, as if there were no such hymns given by inspiration of God, and as if they were not left for the use of the church, and to be sung in the congregation. Human compositions are preferred to divine. Man’s poetry is exalted above the poetry of the Holy Ghost. Is this right? The hymns which he revealed for the use of the church, that we might have words suitable to the praises of Immanuel, are quite set aside: by which means the word of man has got a preference in the church above the word of God; yea, so far as to exclude it entirely from



public worship. It is not difficult to account for this strange practice. Our people had lost sight of the meaning of the Psalms. They did not see their relation to Jesus Christ. This happened when vital religion began to decay among us, more than a century ago. It was a gradual decay, and went on, till at last there was a general complaint against Sternhold and Hopkins. Their translation was treated as poor flat stuff. The wits ridiculed it. The profane blasphemed it. Good men did not defend it. Then it fell into such contempt, that people were ready to receive any thing in its room, which looked rational, and was poetical. In this situation, the hymn-makers find the church, and they are suffered to thrust out the Psalms to make way for their own compositions: of which they have supplied us with a vast variety, collection upon collection, and in use too, new hymns starting up daily—appendix added to appendix—sung in many congregations, yea, admired by very high professors, to such a degree, that the Psalms are become quite obsolete, and the singing of them is now almost as despicable among the modern religious, as it was some time ago among the profane.

I know this is a sore place, and I would touch it gently, as gently as I can with any hope of doing good. The value of poems above Psalms is become so great, and the singing of men's words, so as quite to cast out the word of God, is become so universal (except in the church of England) that one scarce dares speak upon the subject: neither would I, having already met with contempt enough, for preferring God's hymns to man's hymns, if a high regard for God's blessed word did not require me to bear my testimony; and if I did not verily believe, that many real Christians have taken up this practice without thinking of the evil of it; and when they come to consider the matter carefully, will rather thank me, than censure me, for freedom of speech.

Let me observe then, that I blame nobody for singing human compositions. I do not think it sinful or unlawful, so the matter be scriptural. My complaint is against preferring men's poems to the good word of God, and preferring them to it in the church. I have no quarrel with Dr. Watts, or any living or dead versifier. I would not wish all their poems burnt. My concern is to see christian congregations shut out divinely inspired Psalms, and take in Dr. Watts' flights of fancy; as if the words of a poet were better than the words of a prophet, or as if the wit of man was to be preferred to the wisdom of God. When the church, is met together in one place, the Lord God has made a provision for their song of praise—a large collection, and great variety—and why should not these be used in the church according to

God's express appointment? I speak not of private people, or of private singing, but of the church in its public service. Why should the provision which God has made be so far despised, as to become quite out of use? Why should Dr. Watts, or any hymn-maker, not only take the precedence of the Holy Ghost, but also thrust him entirely out of the church? insomuch that the rhymes of a man are now magnified above the word of God, even to the annihilating of it in many congregations. If this be right, men and brethren, judge ye! Examine with candour the evidence which has determined my judgement; so far as it is conclusive may it determine yours.

First, The Psalms are the word of God, with which no work of man's genius can be compared. His attributes are manifest in every page, and prove the author to be divine. His infinite wisdom shines throughout—his goodness appears to be matchless—his truth in every tittle infallible—his power almighty to bless the hearing, reading, and singing of his word. None that trusted in it was ever ashamed: for his faithfulness to it can never fail. The word of the Lord has been tried, and in very great difficulties, yea, in seeming impossibilities, but it was always made good. In every trial, he "magnified his word above all his name;" he made it the means of bringing glory to his name and nature, and every perfection in Deity has been exalted by the faithfulness of God to his word. In this view of the Psalms, what is there to be put in competition with them? What man is like their author? What poetry is to be compared with the Psalms of God? Who can make the singing of any human verses an ordinance, or give a blessing to them, such as is promised, and is given to the singing of Psalms? For what reason then are they set aside in the church? Why are the words of man's genius preferred to the words of inspiration? Singing of Psalms is commanded by divine authority, and commanded as a part of divine worship; not left to man's wisdom how to provide for it, but is expressly provided for in the good word of God. And is not great contempt put upon this infinitely wise provision, when it is quite disused in the church, and man's word is preferred to it? What would you think of them who should throw aside all the scripture, and never read it all in the congregation? And is it not an offence of the like nature, totally to neglect a part, a chief part of it, which was recorded for the use of the church, and in which its members were to sing the high praises of their God? It is hereby treated as useless and good for nothing. A very gross affront is put upon the love and wisdom which revealed this divine collection of Hymns, and the church is deprived of the blessing

promised to the singing of them, whereby it is robbed of one of its choicest treasures. If any thing be sacrilege, this is. The Psalms are stolen out of the church, and thereby the members are deprived of the blessings promised to the singing of them: for God will not give you the end, if you neglect the means. Frequent are his commands in the Old Testament, to sing Psalms, and we have several in the New: for instance, let the word (not something besides it, but the word) of Christ itself dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs—these are not different things, but different names for the same collection of Psalms, as they treat of different subjects. Psalms in praise of Immanuel, such especially as have Hallelujah at the beginning or end, are called Hymns, and the Psalms which relate to the spiritual things of Christ and his kingdom, have the title of Song set before them by the holy Spirit, such as 7, 18, 30, 45, 46, 48, 65, 66, 67, 68, 75, 76, 83, 87, 88, 92, 108, from 110 to 135. These Hymns and spiritual Songs were part of the scripture, and part of the Psalms, scripture Hymns, and scripture Songs; for the word of Christ in singing them, was to dwell in them richly; not man's word, but Christ's; and when the apostle is speaking of them altogether, he calls both the Hymn and spiritual Song a Psalm. We render the word *psallontes*, making melody, but it means singing the Psalm, and is as if he had said—when you use a Hymn to the praise of God, or a spiritual Song to any spiritual purpose, sing the psalm so that one may teach and admonish the other. It was a service in which each is commanded to join, and each was to endeavour in it to profit the other. They were to try so to sing with the melody of the heart to the Lord, as at the same time to consult each others profit, that while the Lord was glorified, the church might receive edifying. Here is a full authority for the use of Psalms in the church, and a very clear direction how to sing them, and as following this direction was the divine means of making the word of Christ to dwell richly in believers, how poorly must it dwell in them who slight and despise the command, yea, so far as never to sing any Psalms at all?

If any real Christian would attend to this reasoning, how can he oppose it? Here is a collection of Hymns appointed to be sung in the church by divine authority; but the authority is despised, and the collection is thrown aside. It comes from the inspiration of the Almighty, but the church entirely refuses to use it; is not this doing despite unto the Spirit of grace? The collection is large, and very particular in setting forth the praises of the adorable Immanuel; is it not a gross affront to him to sing

none of his praises in the words which the Holy Ghost teacheth, as if any praises were good enough for him, or as if he could be praised better in the words which man's wisdom teacheth. Men and brethren, consider whether this be not a very gross affront to the word of God, to the Spirit of God, and to the Son of God. Consider it well, and the Lord give you a right understanding in this matter.

Secondly, The singing of men's poems in the church, and setting aside the Psalms given by inspiration of God, is contrary to the prophecies of the Old Testament, and is an attempt to defeat them. They describe the state of the gospel church, and declare there should be great joy and gladness found in it; particularly they mention singing of Psalms, as the outward expression of their inward joy in the Lord. Thus we read, 1 Chron. xvi. 23, 24. "Sing unto the Lord all the earth, shew forth from day to day his salvation: declare his glory among the heathen, his marvellous works among all the nations!" Of the same thing speaketh the prophet Isa. lvi. 6, 7. "Also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, even every one that keepeth the sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in mine house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people." How this joy was to be expressed, is mentioned in psalm xcv. The prophet shews how believers should stir up one another to rejoice in singing Psalms: and St. Paul says this was written of the New Testament church. According to his explanation of the Psalm given in the 3d and 4th chapters of the Hebrews, the Holy Ghost here calls for the solemn worship of our Saviour, and requires him to be praised with Psalms: he presses this duty, together with public prayer, ver. 6, 7. and then demands obedient attention to the word of God, against which no man should harden his heart through unbelief: from whence it appears, that praising God solemnly, with singing Psalms, with public prayer, and with hearing the word, are still the ordinances of Christ, and are to continue to-day, even while it is called to-day, unto the end of the world.—These prophecies have been fulfilled. The blessed gospel has brought joy and gladness into heathen lands, and this very day, Psalms have been sung, and a pure offering of praise has been presented unto the Lord, and it will be presented unto him so long as there is a true church upon earth. What then shall we think of those pretended reformers, who have turned the Psalms



out of the church, and who are acting as if they would try to defeat these prophecies? I wish they may not be found fighting against God: for they cannot stop their accomplishment. His word cannot be broken. As long as the earth shall continue, Psalms shall be sung in the church of Christ: In it there will always be found thanksgiving and the voice of melody, and these will be expressed in God's own way, in the matter, and words, and form of God's own appointment.

Consider this, ye who believe the scriptures to be the word of God: if you obey from the heart the form of doctrine therein delivered, you will begin to reason thus; yea, methinks I here one of you say—Since God, by his sovereign grace, has put a new song in my mouth, it adds to my joy, that he has revealed the very words in which he would have me to praise him. He has foretold that the gospel should be received among the heathen, and that it should produce such effects as I now experience. Glory be to him, he has made me happy in Jesus, and my happiness is not only kept up, but I find it increases by singing the inspired Psalms of the Holy Ghost. Whoever leaves off the singing of Psalms, God forbid I should be of that number, I hope never to act so contrary to the honour of God, and to the profit of mine own soul.

Thirdly, Of the same sentiments has been the church of Christ in all ages; which is a strong argument in favour of Psalm singing. We know, from very clear testimony, that the Psalms were sung in the temple until its final destruction. We are certain that Christ made use of the Psalms. His apostles followed his example. The churches of Corinth, and Ephesus, and Colosse, made the singing of Psalms part of their public worship. Such of the twelve tribes as were scattered abroad, being persecuted for Christ's sake, did sing Psalms when they were in an happy frame: for they were commanded to do it by the apostle James. The church history affords abundant evidence of the use of Psalms in every country converted to the faith, and of their being sung in the church, as a part of public worship. This has been the case in every age without interruption. The primitive Christians sung in all their church meetings. Eusebius says, in the second century, they sung Psalms in praise of Christ and his deity. In the time of Justin Martyr instrumental music was abolished, and he highly commends singing with the voice, because, says he, Psalms, with organs and cymbals, are fitter to please children, than to instruct the church. In the third century we read much of Psalm singing. Arius was complained of as a perverter of this ordinance. St. Augustine makes it an high crime in certain heretics, that they sung hymns composed by

human wit. The sense, in which the church of Christ understood this subject, has been, till of late years, always one and uniform. Now we leave the ancient beaten path. But why? Have we found a better? How came we to be wiser than the prophets, than Christ, than his apostles, and the primitive Christians, yea, than the whole church of God? They with one consent have sung Psalms in every age. Here I leave the reader to his own reflections. There is one plain inference to be made from hence, none can easily mistake it. May he see it in his judgment, and follow it in his practice.

Fourthly, Singing of Psalms in the church is an ordinance commanded of God, prophesied of in the Old Testament, and hitherto fulfilled in the New. That Psalm singing is one of the means of grace has been shewn before. It is part of public worship, enjoined of God, and to which he has promised his blessing. Now when you lay aside Psalms in the church, you at the same time cast out the ordinance: for they are inseparably one. The Psalm is the ordinance. Your practice speaks, as if you said—"We will neglect the means of increasing our joy in God; for we want no growing love to him, nor fresh communications of his love to us." Surely this is the language of those persons who live in the constant neglect of one of the divine ordinances. God appointed it in vain as to them. They make no more use of the Psalms, than if there were no such Hymns in being. And is not this opposing his authority? Is it not ungrateful to throw away his appointed means, and to think you can please him better, with singing your own poetry than his? Is it not hurtful to yourselves; for in seeking the promised blessing in the way of will-worship, you certainly cannot find it. Because

Fifthly, The blessing is promised to the ordinance. You cannot have the end without the means. The Psalms were revealed, that we might in singing them express our joy in God, and thereby improve it. They were for the exercise of grace, and for the increase of grace; that we might sing with grace in our hearts, and make one another's hearts warmer by singing. The word is one of the means of grace; by hearing it, faith cometh: by constant hearing, faith is established. If the word was never heard, how could faith come? If the word be entirely neglected, how can faith grow? Prayer is one of the means of grace: it is appointed in order to keep up communion with God, and to bring down daily supplies of mercies from him: Could these be had without asking? Certainly they could not. Singing of Psalms is also one of the means of grace: How can the blessing promised to the means be received, if no Psalms be sung? What sort of a church would it be, in which the word was never read

nor prayers, nor singing of Psalms, nor any means of grace used? It could not be a church of Christ: because his presence with, and his blessings to his people, are promised to them in the use of the means. The blessing accompanies the ordinance, and is promised unto it; God has joined them together, and they must not be put asunder. He will give honour, he does give honour to his own means. He makes them answer the end of their institution. When the Psalms are sung in faith, they do rejoice the heart. The holy Spirit blesses the singing, and causes mutual joy to abound, which is

Sixthly, Another reason for preferring divine Psalms to man's poems. The Psalms were for church service. When the members met, we read of their singing together both in the Old Testament and in the New. It was their joint offering of praise. The Psalms were appointed to be sung in the congregation, that one might admonish another, which we do, by joining with them, by making the word of Christ dwell more richly in them, and by exercising their graces with ours. Thus we shew our fellowship in the gospel. When we all sing the same Psalm, it is as if the church had but one mouth to glorify God. And we never enjoy more of the presence of God, than while we are thus praising him together with thankful hearts. The Lord, who instituted the ordinance, promised this blessing to it: but when his Psalms are thrust out, and human compositions sung in their room, what reason have the singers to expect that he will give his good Spirit to quicken their hearts, and to inflame their devotion? He did not promise mutual edification, but to the use of his own means. He would have believers to teach and to exhort one another, but it was in singing his own Psalms: and when they do, he has met them and blessed them, and always will; but he has given no promise to be present, whenever the church meet together in public to sing their own compositions, or to make them full of joy with the light of his countenance, when they have been doing despite to his Spirit, and putting dishonour upon his word.

Perhaps these sentiments may arise from my great attachment to the word of God, with which others may not be affected as I am: for I am persuaded it is not possible for me to set too high a value upon the holy scriptures—sa the revelation of the will of God, I want words to express my respect for them—as the revelation of his good will in Jesus, I reverence them next to himself. What more precious! What more delightful! They are indeed more precious than gold, yea than much

fine gold: and the Psalms are sweeter than honey, yea than the honey dropping from the comb. I find them so. They are my daily study, and daily delight. I do not boast, but praise. The more I read, the more I admire them. The description of Jesus in them is sweet: the meditation of him is sweeter than all other sweets. It often tastes so much of heaven, that it seems to me I cannot possibly bestow so much admiration upon the Psalms, as they deserve. This is my settled judgment confirmed by experience. I cannot help taking particular notice of this, because it fully confirms the arguments which have been before used.

Experience demonstrates, that God does bless the singing of Psalms in the church, and does not bless the singing of men's Hymns. It is a melancholy matter of fact, that in many congregations there is no reading of God's word, no singing of God's word. It is almost laid aside, even the great ordinance of God for all saving purposes. And what has followed? Truly, what might be expected; yea, what could not but follow. The Holy Spirit has been grieved, and has withdrawn his powerful presence. For want of which a deadness that may be felt is in such places. Of this good men have complained to one another, and are humbled for it before God. They find public worship without power. Prayer is lifeless. Preaching is voice and nothing more. It may be the truth, but the hearers are apt to fall asleep over it, and the preacher is no more animated, than if he was telling an old story. The channel of divine communication is quite stopt up: hence *Ichabod* may be seen and felt too upon such congregations. Reader, if thou art alive to God in thine own heart, thou knowest this to be true. And how does it affect thee? Certainly thou wilt join with me in begging of God to revive his work among us, and to put glory upon his ordinances. O that the Lord would return with his gracious presence to his worshipping people. May the Holy Spirit lead them to see their error in neglecting his established means of grace, especially his word read and sung. And whenever he does this, and whenever they put honour upon his word, there will he certainly put life and power into the ordinances, and the congregations shall again experience that God is among them of a truth.

And as God does not bless the singing of human compositions in his church, so it is a certain matter of fact, that he does bless the singing of his own Psalms. If the eyes of your understanding be opened, look around; where is the power of God most to be found? Among whom is he chiefly carrying on his work? And where are the liveliest congregations? If you know the present state of religion in this land, you can easily find them.



God has made them very conspicuous. A city that is set on a hill cannot be hid. The builder of it did not intend it should. His gifts and graces are therefore conferred, that the giver may have all the glory. And who are most enriched with his gifts and graces? Are they not such as he has brought to use the means most? Who honour his word, never failing to make the reading of it part of public worship, and who never meet, but they sing out of the word the praises of their God. Among these the Lord the Spirit does work with power, and they do find in singing his Psalms, what they never find in singing men's poems. He makes all their church ordinances lively and edifying. He enables them to draw near to God in prayer, and they have happy communion with him: he hears, and answers. The word preached is mighty through God. Sinners are awakened. Mourners are comforted. Believers are strengthened. The word sung is also accompanied with the same power: the Psalms are made an ordinance indeed. The holy Spirit works in and by them to keep up holy joy in believing hearts. He promised this, and the promise is fulfilled at this very hour—"The Lord shall comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord, joy and gladness shall be found therein, thanksgiving and the voice of melody." Blessed be God for these favours now bestowed upon the church of England. This prophecy is ours. Adored for ever be his love. He is now with us of a truth, and he has turned our wilderness into the garden of the Lord. We do not triumph for this in ourselves. We do not look down with contempt upon others. No, no. We acknowledge it to be the Lord's doing, to the praise of the glory of his own grace; and to him we look for the continuance of this inestimable blessing. O that he would bestow it abundantly upon those congregations, who have the form without the power. This is the fervent prayer of my heart. I am sure our joy will increase by their sharing with us. May the good Lord revive his work in all his churches, and may the life and power vouchsafed to some be found in all.

What can any unprejudiced person infer from hence? Is not the case plain? Where is the presence of God most to be found? Among the singers of poems, or the singers of Psalms? What says matter of fact? It speaks to the point, and determines in favour of God's word. The holy Spirit does not put honour upon man's poems, when set up in the church in opposition to his divine Hymns. Yea, he disgraces them: He pours contempt upon them, as it might be expected he would: for he leaves the singers to themselves, and then their performance is without life

and power. It keeps up no communion with God. It administers no holy joy. It is not the means of grace, but degenerates into a mere entertainment, and is the same thing in the church, that music is in the playhouse.

How can that be, says one, I am a witness to the contrary: I have found profit in singing hymns, and I am sure I have received pleasure. You may fancy so, but perhaps it is only fancy: for your practice confutes your profession. God has revealed the Psalms for the use of the church, he has commanded them to be sung in it, and has promised to meet his rejoicing people, and in singing to make their joy abound: but you despise the command, and therefore you can have no title to the promise. You cannot have the end without the means: while you slight the ordinance, how can you possibly receive the blessing promised to it? For the Holy Ghost will not vouchsafe his joy to them who seek it in opposition to his sovereign will: so that you might be pleased, but profited you could not. The profit is God's blessing upon the use of his own means, but you did not use the means, nay you despised his, and followed your own self-will. What profit could such singing bring you? What fellowship could you have with God in it, or what joy in God increased by it? You may bring your poems into the church, and may be vastly delighted with performing them. So is the vainest creature alive at the opera. The pleasure in both cases arises from the same cause. The ear is pleased with harmony, some animal joy is excited, a fine tune, well played, well sung, a very agreeable entertainment; but there could be no more spiritual edification in the one than in the other: because neither of them was the ordinance of God.

What! say some, is it unlawful to sing human compositions in the church? How can that be? Why, they sing them at such a place, and such a place: great men, and good men, aye, and lively ministers too sing them: will you set up your judgment against theirs?

It is an odious thing to speak of one's self, except it be to magnify the grace of God. What is my private judgment? I set it up against no body in indifferent things: I would wish to yield to every man's infirmity: for I want the same indulgence myself. But in the present case the scripture, which is our only rule of judgment, has not left the matter indifferent. God has given us a large collection of hymns, has commanded them to be sung in the church, and has promised his blessing to the singing of them. No respect here must be paid to names or authorities, although they be the greatest on earth: because no one can dispense with the command of God, and no one can by his wit com-

pose Hymns to be compared with the Psalms of God. I want a name for that man, who should pretend that he could make better Hymns than the Holy Ghost. His collection is large enough: it wants no addition. It is perfect, as its author, and not capable of any improvement. Why in such a case would any man in the world take it into his head to sit down to write Hymns for the use of the church? It is just the same as if he was to write a new Bible, not only better than the old, but so much better, that the old may be thrown aside. What a blasphemous attempt! And yet our Hymn-mongers, inadvertently I hope, have come very near to this blasphemy: for they shut out the Psalms, introduce their own verses into the church, sing them with great delight, and as they fancy with great profit; although the whole practice be in direct opposition to the command of God, and therefore cannot possibly be accompanied with the blessing of God.

If any one be offended at my freedom of speech, I am sorry for it. I thought I had liberty to give mine opinion, especially in a matter, wherein the honour of God, and of his word required me to speak openly. Let this be mine apology. If you are not convinced, if you will sing human compositions in preference to divine; pray do not quarrel with me. I am a man of peace. Go on your way, and let me go on mine. Let me sing God's Psalms, and you may sing any body's Hymns. I have borne my testimony. Forgive me this once, and after I have closed up the evidence with a very good witness, against whom the admirers of Hymns can have no objection, I promise herein to offend you no more. He is no less a person than the great Dr. Watts himself. He speaks full to the point, and gives his testimony very distinctly. He never intended, he says, to thrust the Psalms of God out of the church. His words in the preface to his Hymns are these—"Far be it from my thoughts to lay aside the book of Psalms in public worship: few can pretend so great a value for them as myself: it is the most artful, most devotional, and divine collection of poesy; and nothing can be supposed more proper to raise a pious soul to heaven, than some parts of that book; never was a piece of experimental divinity so nobly written, and so justly revered and admired." Happy would it have been for the Christian world, if his followers had stopped just where he did. He declares it was far from his thoughts to do what they have done. It never came into his head to lay aside the book of Psalms in public worship. Think of this, and weigh it carefully, ye that idolize Dr. Watts, and prefer his poems to the infallible word of God. It would be well for you, if you valued Psalms as

much as he did: for he says none valued them more. Then you would have looked upon them in his light: for having already in your hands the most devotional and the most divine collection, you would not have thought of any other, knowing it was impossible to have a better, but you would have used this, and would have found it too, as Dr. Watts did, the most proper to raise the soul to heaven. Blessed sentiments! I honour the memory of Dr. Watts for this glorious testimony. I can say nothing that can bear harder upon those persons, who, contrary to his opinion, have entirely left off singing the Psalms of God in the church. He never intended to countenance such a practice. He declares it was far from his thoughts, yea, he abhorred the very thought, and in so saying he has upon record condemned it. Here I rest the matter. If the admirers of Dr. Watts will not be determined by his authority, I am sure they will not by mine: and therefore I take my leave of them. Farewell. May the Lord guide you into all truth.

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### Select Religious Intelligence.

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#### MR. ADAMS' REPORT

*Of his Missionary labours in the States of Indiana, Illinois, and Missouri; made to the Associate Synod at their late Meeting in May.*

The appointment given me by Synod was, to itinerate four months in Indiana, Illinois, and Missouri. The most prominent design of this appointment being to answer the petition for supplies from Pike and Lincoln counties. Missouri, and these places, being in your Missionary's estimation, an important station, and one that would help to facilitate the extension of the cause throughout those States; he deemed it his duty to appropriate a large portion of the time to that section of country, while the remainder should be spent in exploring other regions, encouraging those who wished well to the cause, and collecting facts which might aid the Synod in future appointments and Missionaries in fulfilling them. The three first Sabbaths of October then were spent in the Presbytery's vacancies in Indiana, before the engagements of Presbytery would permit me to leave their bounds. The next Sabbath was spent at Springfield, Sangimond county, Illinois, and the nine following Sabbaths in Pike and Lincoln counties, Missouri. In returning by a different route, the first Sabbath was spent at Kaskaskia, and the next at Carmi, Illinois; one more near Princeton, one at Freedonia, and one in Decatur county, Indiana. Besides this, I preached on week days and nights, at the request of individuals, more than once a week on an average, and in some cases, three or four times in the week.



These meetings were often well attended. Three public examinations were held in Pike and Lincoln counties, and some private, for the trial and instruction of applicants. The people adhering to our cause in this place, I thought proper to organize as a congregation. Three elders have been elected, who had already been ordained, two of them being formerly members of Mr. Dixon's charge, in South-Carolina; and the other applying for membership upon certificate from another denomination of Presbyterians. The places of worship in this congregation will be three, but are not yet defined by any appropriate names. A number of children have been acknowledged by baptism, their parents having been previously admitted, either upon certificate or examination. A strong desire was evinced by many for a purer dispensation of ordinances, than has been usual in that section of country. The number of families including adherents, is eighteen. Some of them have been destitute for eight and some for sixteen years. Want of time prohibited me from penetrating farther into the interior of Missouri, although this would for many reasons have been very desirable. Some families or persons were discovered in different parts of the tour, few of whom received more than one sermon, and that frequently on a week night. This was received however with evidence of lively gratitude to God, received perhaps, as the unexpected answer to prayers long since and repeatedly offered, but at last given over, as in a manner hopeless and rejected. Instances of this kind occurring in different parts of the tour, without any foresight or anticipation on the part of your missionary, induced in his mind the belief, that this was the finger of God, who "gathered them when they wandered in the wilderness, in the solitary way."—From all these circumstances, it will be seen by Synod, that the prospect for missionary usefulness in the extensive region of the west, is encouraging. The following additional reasons for prosecuting the work begun, are humbly submitted.

1. An opportunity is offered of preaching Christ's gospel to many that have seldom or never heard it. In the western regions of Indiana, and throughout the state of Missouri, there are but few ministers, either stationary or itinerant, who deserve the Presbyterian name. And in the whole state of Illinois, there was, so late as last winter, but one settled minister, who lives near Kaskaskia. Arminianism, as propagated by the Methodists and Cumberland Presbyterians, and by some of the looser sects of the Baptists, and Arianism, as held by individuals of different names, and especially by the whole sect denominated New-Lights, (which is numerous,) generally prevail. Universalism, is not unfrequent; and the grossest infidelity and open profanation of God's name, day, and ordinances, every where stare the christian traveller in the face. Yet many persons of all these descriptions, show a willingness to hear, and some, it is hoped, may through the divine blessing be led to believe the things spoken, so far at least, as to confide in Christ alone for salvation.

2. A call is presented to go and "seek that which was lost."—Not a few of Christ's sheep, both of our own and other denominations, having in a venturous manner emigrated to these new countries, are in imminent danger from the above mentioned her-

esties, some of them already beginning to fall and their children still more liable, owing to a want of instruction even from books, to become a prey to error, delusion, and prevailing vice. That religion which is improperly termed Calvinism, needs, in that country, to be presented in its boldest and most consistent aspect, in order to meet the effrontery and force of the erroneous systems pre-occupying the field.

3. The propensity of many of our people in the middle and southern states to emigrate, though not checked, might be happily regulated, by the establishment of vacancies to which they could remove with advantage to themselves and the cause.

4. The securing of any advantage already gained, is an object not to be totally disregarded, that your past labours may not be in vain in the Lord. From the moment that the enemy finds himself disturbed in some of his strong holds, violent opposition must in such cases be encountered; and so much the more difficult to resist the longer the combat is delayed. Nothing has been drawn from the Synod's fund to defray the expences of travelling, and such has been the liberality of the people of Missouri, and others by the way, that a surplus of donations received above the necessary expences, has been transmitted to the funds.

A few copies of the Testimony, and of Muckersie's Catechism, which I carried with me, I found to be of excellent use, and would beg leave to recommend the carrying of them or similar pamphlets, by future missionaries.

Permit me the liberty of remarking, in conclusion, two facts, attested indeed in scripture, but strongly confirmed in my own mind, by the state of religious society in the western country.—First, the early instruction of youth in sound principles, may extend the rich paternal blessing to future generations and distant climes. Secondly, the commencement of apostacy, often leads either the present or future generation, into the most fearful consequences.

Yours submissively in the Lord.

JAMES ADAMS.

*An account of donations received during the Mission, with the sum total expended, is subjoined.*

Received from Clark congregation,			\$11.00
" Walnut Ridge,			4.31
" Peter Galloway, (Lincoln co. Missouri,)			10.00
" John Law,	do	do	3.50
" William Galloway,	do	do	3.50
" Jno. Galloway,	do	do	3.50
" Samuel Gladney,	do	do	63
" Samuel O. Tomb, Pike co. Missouri,			2.00
" Samuel Johnson,	do	do	1.62
" David Tomb, sen.	do	do	1.00
" John January,	do	do	1.00
" Joseph Carroll,	do	do	2.00
" James Watson,	do	do	50
			<hr/>
			\$44.56

Carried over.

	Brought forward,	\$44.56
Received from	John Mackey, Pike co. Missouri.	1.00
"	Alex. Alison, do do	1.00
"	William Woods, and others, near Princeton, Indiana.	3.00
"	John M'Millan, near Kaskaskia, Illinois,	1.12
"	Sundry persons in Decatur co. Indiana,	3.57
"	Thos. Smith and Son, Bloomington, Ind.	1.50
		<hr/>
		\$55.75
Travelling expences,		43.75
		<hr/>
Balance transmitted to Synod's Fund,		\$12.00

### AN ACT FOR A FAST.

The following *Act for a Fast* was passed at the last meeting of the Associate Synod in May, but omitted in the Minutes.

There are in the present day many things favourable in the situation of different nations and churches. No one, who feels interested in the present happiness of men, or the salvation of souls, can view without pleasure, nations emerging from the darkness and degradation of oppression to freedom and refinement, and the light of the gospel arising upon those who have long sat in the region and shadow of death. All christian lands are simultaneously aroused to the most active exertions in spreading the knowledge of the truth; multitudes contribute of their substance, and not a few are compassing sea and land in these laudable exertions. Yet, it is to be feared, that many trust in their labours as their justifying righteousness, and seek by outward show, to cover their neglect of the more painful, secret and internal duties of religion. There is too much pride of merit, too much vain display, too much flattery of others, too much self-applause, too much overstrained description of labours and success, too much disregard of purity and truth attending these exertions, which call us to mingle tones of lamentation with the song of praise.

It is to be lamented, that in the religious instruction of their children, parents are exceedingly negligent; and instead of being excited by the helps so abundantly furnished, and the interest so generally felt, they take occasion from these things to cast off that burden which the word of God, and their vows impose, *To train up their little ones in the nurture and admonition of the Lord.* Parents are the divinely appointed teachers of their children whom no assistance from others, can exempt from this duty, and without whose co-operation by precept and example, there is but a faint prospect of other means being successful. Many show no concern either to teach by themselves or by others, those who are soon to fill their places in the state and church, who are to be the legislators and judges of the nations, the members, the rulers and teachers of the church. Many, very many are training up their children in those ways which lead down to destruction, and few, very few, are careful to secure to their children the principal thing, by teaching them daily and diligently in the ways of the Lord, by praying, labouring and watching for their souls as those that must give an account. Through this neglect our youth are left to grow up in ignorance and disregard of the truth, a ready prey to the delusions of error and the fascinations of vice.

Christians in different societies are becoming more harmonious in their feelings; and many once divided, are united in visible communion; yet the

spirit of division continues, and the bonds of union in most instances, are dereliction of principle and disregard to the truth. Notwithstanding all that we read and hear of the wonderful things wrought in Zion, who does not see that the cause of truth and vital piety is rapidly declining, that error abounds with all its bitter fruits? Arians, Arminians, Hopkinsians, Universalists, and other sects, maintaining destructive heresies, are every where increasing. Churches, once noted for their purity, are visibly declining, and those who still manifest a disposition to witness faithfully for Christ, have imbibed something of this spirit of defection. Such, scarcely maintain their ground, while the enemy is coming in as a flood. Where, we may ask, in these days so much extolled, are the churches advancing in reformation? where is error laid aside? where are testimonies for Christ becoming more pure, or full, or explicit? Where are the men who are very jealous for the Lord God of hosts, who are not ashamed nor afraid to appear on the side of Christ and his words, who love not friends, nor reputation, nor property, nor life, for his sake; who sigh and cry for all the abominations done in the land, and who will give the Lord no rest until he establish his Zion and make Jerusalem a praise throughout all the earth?—Where, amidst all the revivals of which we hear, are the duties of family and secret devotion revived? Have we not reason to fear, that the Lord is about to depart in his anger, or arise to judgement in the fierceness of his wrath?

In particular we are called to lament the disposition so generally manifested to set aside the principle and the practice of solemn and public covenanting; a duty by which our fathers stirred up one another in the work of reformation. To this duty there is, at present a peculiar call; when the enemy is taking measures so artful and successful in opposing the cause of truth. The most bitter and dangerous enemies of the church, are found in her bosom; the most deadly wounds are given to religion in the house of its friends. False professors are more to be feared than open infidels; and Satan is more to be dreaded as an angel of light, than as a roaring lion seeking to destroy. In the present day it is common to profess and support religion, it is common to encourage hasty and unscriptural admissions to church fellowship. The consequences are, hypocrisy, division, strife, and every evil work. The tares grow with the wheat in such abundance and luxuriance, that though the waste be less violent and visible, it is not less than when the boar from the forest devours it. Under such circumstances there is a loud call to bind ourselves, to stir up and encourage each other in the Lord's cause by publicly avouching him to be our God. Yet this practice is falling into general disuse. Men do not generally come forward to say that it is no ordinance of God, that it is an invention of man, a snare of the devil, a sin of our fathers. But with a coldness more dishonouring to Christ and more to be deplored than open opposition, they treat it as a matter of indifference or doubtful disputation. It is pleasing to find that a few in this land and in the land of our fathers still show themselves ready to express in this way their attachment to a covenanted reformation, but painful to find so many who coldly decline or openly oppose the duty, and so many unstedfast and perfidious in covenant.

In our own land iniquity continues to abound, many immoralities dangerous to the souls of men and the interests of civil society not only prevail, but are tolerated and sanctioned, or only restrained by laws so ambiguous and feeble in their character, that their only use is to afford a triumph to vice. The penalties of the law are in many instances too lenient. And in some cases, as in the crime of murder, mercy is extended where the word of God forbids it. Those vices which seem more peculiar to our country and to threaten the most alarming consequences are avarice, gambling, drunkenness, profanity, and Sabbath-breaking. Multitudes in our land run unsent to preach Christ; unlearned themselves, they assume the office



of teachers, and if the land hath reason to mourn when a child is their king, has not the church, when children in knowledge are their pastors.— By this means the seal is put upon the ignorance and delusions of men, many who were seeking and might, under proper direction, have entered the kingdom, are turned aside after vanities and lies, to the disgrace of religion and the ruin of their souls. For these crimes, and for our abuse of many unmerited favours, the Lord has in some instances, been pleading a controversy with us, threatening with sickness and famine. And have we not reason to fear that unless we repent, he will be more thoroughly avenged of such a nation as this.

Respecting that body of witnesses to which we belong, we have nothing to boast. Through the Lord's unmerited goodness, we have in general proceeded in our work with one heart and one mind. Yet have we much reason to be humbled on account of our indifference and unfaithfulness.— We have reason to fear that we have not wholly escaped that spirit of defection which has desolated some of the fairest portions of God's heritage. And lest for our want of love to the truth, corrupt men may arise, among us, and ourselves be left to strong delusions. Many show much indifference in searching for the truth, and many are careless in maintaining it.— Many embrace their profession without due examination, and are ready at any time to lay it down as they took it up, without conviction. Change of abode, connexions, convenience, the preference of a minister, slight grounds of displeasure and many things of this nature, are often judged sufficient reasons for dispensing with the most solemn vows. The duties of the family and closet are in many families either neglected, or carelessly observed.— Before the world we are not sufficiently careful to commend our principles by our practice, and to give neither cause nor occasion to the adversary to speak reproachfully. God has been visiting us with judgments, in calling away some of our teachers, and one of them who filled a most important station in the church. In two of our presbyteries all the congregations of which were settled, in a little more than the space of two years eight have been by various means deprived of their teachers, and are now as sheep having no shepherd. These our sins, and these testimonies of God's displeasure call us to humble ourselves before the Lord, and turn unto him with fasting, and mourning, and prayer; for it may be that he will return and have mercy upon us and make us glad according to the years in which we have seen evil.

Let us beseech him then, to return to his heritage, to revive his work, and make bare his arm as in the days of old. Let us pray for his blessing on a testimony for truth, that he would put a stop to the spirit of defection so prevalent, and heal the backslidings of his people; that he would bless the Associate Synod in this land; those who are united in the same cause in the land of our fathers, and all who love our Lord Jesus in truth and sincerity: that he would visit the heathen with the light of the gospel, and accompany all scriptural means for the advancement of his kingdom, with the blessing of his Spirit; that he would return in mercy to his ancient Israel, and give to his Son the fulness of the Gentiles: that he would fill the earth with the knowledge of his truth and the fear of his terrible name. Arise O Lord, and plead thy cause, rebuke thine enemies and save thy heritage.

The Synod appoint the 2nd Thursday of November next, to be observed as a day of fasting and humiliation.

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*Address of certain Roman Catholics of Kerry to their Bishop, in favour of Scripture Schools.*

"To the Right Rev. Cornelius Egan, Roman Catholic Bishop of Kerry, &c. &c.

May it please your Reverence—We, the undersigned, being Members of the Roman Catholic Church in your Bishopric, beg leave to approach you with all the respect and deference due to our spiritual father, and to implore your pastoral indulgence on a subject of much anxiety to us, and of great importance to the bodies and souls of our dear children.

In almost every parish of this county free schools have been established by our charitable gentry, with the assistance of the generous English, in which all who choose to attend are taught how to earn their own bread with honesty, and to live in quietness and kindness with their neighbours; and every sort of books necessary for this purpose are supplied without the least cost. As many of our clergy for a long time supported and recommended these schools, as we know the masters are good scholars, and men who have obtained certificates of character from priests—and as we see that the pupils of these schools get on rapidly in knowledge and good behaviour, we are desirous that our beloved children should have the benefits which are enjoyed by our neighbours.

For some time past, however, the clergy have required us to take our little ones away from these schools, telling us that there is danger of losing our religion by sending them, or that though they can see no harm whatever in our doing so, yet they must obey the orders of their Bishop in forbidding us. Some of us, being unwilling to deprive our children of such great blessings, have been denied the rites of that holy church in which it is our wish to live and die; some have had their names called Sabbath after Sabbath from the sacred altar, and thus been exposed to the scorn and persecution of our neighbours; whilst our little ones have often been the objects of insult and abuse.

Most Reverend Sir—We do not presume to dictate to our Clergy, but we think it very strange that they should now call that bad which they once called good; we do not know how the sending our children to those schools, in which God's word is taught, can injure their religion, if our church is built upon that rock against which "the gates of hell shall not prevail;" especially whilst they have the use of the Roman Catholic version of Scripture, and their masters are willing to instruct them in the catechism when the school has closed. Nay, many of our children who attend the Scripture Schools, are most perfect in the catechism of our Holy Church.

We approach your paternal feet, Holy Father, humbly imploring that you will instruct the clergy to relax that hostility which many of them direct against the Scripture Schools, and to suspend those denunciations and penalties which are dealt out to us.

Do not suffer us to be branded as heretics, or rotten Catholics, and to have our hearts wounded, and our livelihoods taken away, without deserving it.

Holy Father, and Most Rev. Sir, we beg you to forgive our presumption, and to grant us, in a general order to the clergy, the reasonable indulgence we thus seek, that we may remember you in our prayers and thanksgivings to Almighty God; and that the blessings of them that are ready to perish may come upon you.

We are, Most Rev. Father, though poor and ignorant, your faithful children."

(Here follow FOUR HUNDRED AND THIRTY-EIGHT Signatures.)

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*Resolutions of the Catholic Irish Teachers, &c. in favour of reading the Scriptures.*

WE, Roman Catholic Masters and Scholars under the Irish Society, whose names, with our respective Residences, Parishes, and Post Towns, are hereunto annexed, desire, by the following Resolutions, to express, on behalf of ourselves and upwards of 5000 of our adult fellow-brethren, who in this district alone are in connexion with the Irish Society, our humble but conscientious and heartfelt sentiments with respect to this invaluable Institution, and to our reading of the Scriptures in our venerable beloved tongue:—

1. Resolved, That, believing the Sacred Scriptures to be the source of all spiritual knowledge, and the proper basis of all moral instruction, we consider

that the want of them in our Native Language has been to us, and to our forefathers for a long period, the *greatest* evil; and that the Irish Society, by their Schools, and providing for us the Scriptures in the language we best understand, have given to us an inestimable gift, and to Ireland the noblest boon she ever before received.

2. Resolved, That it is not true that the *native Irish* are careless and indifferent towards Education; on the contrary, they are most anxious and solicitous for both moral and religious instruction; and in every neighbourhood, where obstacles are not opposed, most gladly embrace it for themselves and families; that for a considerable time past we have observed the good effects of Irish schools in removing prejudices, banishing vicious, and increasing virtuous habits; that in many places we have seen those who formerly spent part of the Lord's Day at foot-ball, dances, card-playing and whisky-houses, now resorting to the Irish Teacher's house, to learn lessons of wisdom from the Book of God.

3. Resolved, That objections having been made to our reading the Irish Testament, from its not being a proper translation, we have individually and collectively, in a very minute and accurate manner, with our Irish Dictionaries in our hands, compared it with both the Protestant and Rheims translations, and find it throughout most agreeing with our own Rhemish version, and to be an accurate Irish translation, with the exception of a few orthographical or typical errors; however, if those condemning it convince us of its errors, and supply us with a better Irish translation, we (as is our duty) will thankfully receive the better one; but, until this better one be provided for us, we cannot give up that which the Irish Society have been graciously pleased to provide us, especially as we are convinced of its being free from radical errors.

4. Resolved, That with respect to the objection of our Irish Version not having Notes or Comments, we are humbly of opinion that Notes or Comments are not essentially necessary for understanding the morality and plain truths of the Gospel; and that Scripture, without Note or Comment, is handed down by the inspiration of God, and handed down to us by the Apostles, and is sufficient and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In these our humble sentiments, we are fully convinced, since we read the testimony of the Right Rev. Dr DOYLE, before the House of Lords, on the 21st of March last, wherein he states that Notes and comments are often objectionable, and carry no weight, as the writers of them are frequently unknown. We conceive, that if we were to meet with such Notes as the Rev. Doctor alludes to, that they would tend to lead us into dangerous errors, and that the Irish Testament, presented to us without Note or Comment of any kind, is in the least objectionable form, and evidences that the Society which supplies it have no other object in view but to make us acquainted with the Divine word.

5. Resolved, That as, by our opponents, we are charged with insincerity and hypocrisy, in receiving the Irish Scriptures, and to be actuated solely by selfish motives; that even should the Society voluntarily, or by necessity, withdraw from us the salaries which we receive, but supply us with Scriptural and Elementary books, that we will read and teach the oracles of divine truth in the language of our country and our ancestors, to our numerous fellow-creatures, who are thirsting after such knowledge; that in doing so, we consider ourselves engaged in a work useful to man and acceptable to God; that the Roman Catholic church, of which we are members, hath never by her Councils, nor her spiritual Head, denied the Scriptures to those who read them with reverence and sincerity; that, on the contrary, we find, on the best authority, that several of her Popes have went farther than even the Bible Society, to induce the reading of God's word, not only by recommending it, but also by holding out inducements for doing it.

Thus, in a book entitled the "Sacred Diary," page 136, containing a catalogue of the various indulgences granted by the different Popes, we find that Pope John the 22d, and many others, his successors, have granted the following Indulgences to such as read, teach, or hear the word of God: one hundred days Indulgence to such as teach the word of God; one hundred days Indul-

gence to such as hear and listen to the word of God, with an inward attention of heart; to such as do recite the Gospel of St. John is granted by Pope Clement 5th, one year's indulgence; and by Pope John 22d, forty days, which make in all, one year and forty days Indulgence for each time; that when such practices were so highly recommended and rewarded at that period by the Spiritual Heads of the church, as acceptable to our Creator, they cannot now be displeasing to him; finally, that we consider the reading of the Holy Scriptures is our right as men, our duty as Christians, and our privilege as Roman Catholics. The above Resolutions were signed by upwards of 490 persons, and a copy sent to the Most Rev Dr. Curtis, Roman Catholic Primate of Ireland.

## Summary of Religious Intelligence.

### EUROPE.

BRITAIN.—The English papers for June, are filled with the proceedings of the numerous benevolent institutions whose anniversaries have been held the preceding month. In the several speeches which were delivered, many interesting facts were brought forth, and the usual interest in the advancement of the objects of these associations, was maintained. We give from the *Religious Intelligencer* a summary of the expenditures for the year, collected from their reports.

#### ANNUAL EXPENDITURES

*Of Benevolent Societies in England, as reported May, 1826.*

Irish Society of London, . . . . .	£544	7	1
Merchant Seaman's Bible Society, . . . . .	547	1	0
Language Institution, . . . . .	586	8	5
Wesleyan Missionary Society, . . . . .	1,000	0	0
British and Foreign Seamen's Friend Society, (1st Anniv.)	70	0	0
Church Missionary Society, . . . . .	46,425	8	0
British and Foreign Bible Society, . . . . .	82,768	2	9
Prayer Book and Homily Society, . . . . .	2,251	15	5
London Association, (Moravian,) . . . . .	3,902	12	3
Jew's Society, . . . . .	12,418	19	10
Hibernian Society, . . . . .	6,728	19	3
Port of London Seamen's Society, . . . . .	4,551	19	10
Sabbath School Union, . . . . .	4,636	19	0
Naval and Military Bible Society, . . . . .	4,863	3	4
London Missionary Society, . . . . .	37,164	1	1
Religious Tract Society, . . . . .	12,637	15	0
British and Foreign School Society, . . . . .	1,481	7	10
Newfoundland School Society, . . . . .	1,672	7	1
Continental Society, . . . . .	2,688	17	7
African Institution, . . . . .	553	5	0
Gospel Propagation Society, (4 months receipts,) . . . . .	2,239	0	0
Slave Conversion Society, . . . . .	3,067	0	8
Spanish Translation Society, . . . . .	865	14	8

Total,	£234,745	11	00
In our currency, about	\$1,043,424.		



*British and Foreign Bible Society.*—The most interesting subject which was presented in the report of this Society, was the division respecting the Apocrypha, some account of which we gave in our last number. Three resolutions, as stated in the Report, were passed relative to this subject, at the meeting of the Society. Farther particulars respecting this controversy, will be given in our next.

*SCOTLAND.*—The United Associate Synod met at Edinburgh on the 24th of April, and continued their Session till May 3d. Dr. Mitchell expressed his acquiescence in the deed of last Synod appointing him Professor of Biblical Literature in the Theological Seminary. The course of study is five years, the first two of which, students are to be exclusively under the care of the Professor of Biblical Literature, and the last three, exclusively under the care of the Professor of Systematic Theology.

The Committee on the Testimony reported that the additional part of the Testimony has been prepared by their subcommittee. It is ordered to be printed for the information of members of Synod before the next meeting in September. The number of preachers is so much increased that about one half of their time they are without appointments. The Presbytery of Perth is appointed a Committee to take the subject into consideration, and to suggest at next meeting of Synod, the measures which may be adopted. There are now *ninety-eight* preachers on the list; of these, *nine* are called. The next meeting of Synod is appointed to be at Edinburgh on the 11th September.

For some time, a Union has been contemplated between the *Associate Synod*, (the Protesters,) and the *Constitutional Presbytery*. At their meeting in May last, a Basis was proposed, the whole, or extracts from which, will be given in our next number.

*TURKEY.*—There are said to be 40,000 resident Jews at Constantinople.—Considerable stir has existed among them of late, and secret societies have been formed, with a view to resist the influence of their rabbins, and to free themselves from the trammels of superstition in which they are held. We do not augur much good from this mode of proceeding.

*ROME.*—Pope Leo XII. the reigning pontiff, has all the bigotry which his predecessors inherited from the Popes of the dark ages. "Taking compassion on his Catholic family," says the London Baptist Magazine, "Leo XII. has extended his jubilee to all the kingdoms of Europe. In consequence of this the jubilee was proclaimed on the 9th of April, in the London district; and it will continue six months. During this time, all good Catholics who confess their sins to their priests, receive the sacrament; and visit fifteen times the church appointed by the Bishop for that purpose; to pray for the establishment of Papacy, and for the confusion of all heretics, (Protestants,) and obtain a plenary indulgence; that means a remission of *temporal* punishment for their sins; eternal punishment, he tells them, being remitted in baptism. This is popery in the nineteenth century;" and this gives us an insight into the Pope's spiritual dominion.

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## ASIA.

*HINDOSTAN.*—At Vizagapatam, a seaport town about half way between Madras and Calcutta, paganism is evidently on the decline. The people feel

less interest in the worship of their idols, and in their arguments with the missionaries, though they do not yield the point, even the Brahmins feel their inferiority. The car of Juggernaut did not make its appearance last year, and its three images were offered to the missionaries for ten pagodas. In Northern India missionary efforts are not without success. Seven persons were baptised at Dinagepore on the profession of their faith in Christ, and a whole family have thrown off their caste, and come over to the Christian Society. The mission to this country sustains a heavy loss in the recent death of Messrs. Hiram Chambers and J. B. Warden.

**BURMAH.**—Intelligence from Burmah states, that the missionaries who have suffered such hardships during the Burmese war, and for whom so great fears were entertained are alive and well.

**BENGAL.**—The fifth Annual Report of the Female Department of the Bengal Christian School Society contains the most gratifying accounts of their success. The Society has been in operation about five years; during the first 8 months they could procure no more than two scholars. They have now twenty-four schools, and 475 pupils. "Nothing," says the Report, "seems now to be wanting but the increased liberality of the public, to ensure the gradual extension of native female education to every part of the country." Even some of the rich and influential Brahmins, lend their assistance to this work.

**SOUTH SEA ISLANDS.**—In these Islands the cause of Christianity is steadily advancing. In a letter from Daniel Tyerman it is stated, that *twenty-one* islands have embraced Christianity, in all which, a professed idolater does not remain; that so far as profession goes, there are none more consistent, and there is reason to believe many of them are Christians indeed. At the anniversary of the London Missionary Society in May last, a most interesting account was given by Mr. Ellis, of the formation of Auxiliary Missionary Societies in these Islands. The first was formed at Eimeo, in 1819. There is now a society in almost every island. Thus, where a few years ago, Satan had his seat in the midst of Pagan darkness, efficient exertions are made to send the light of the gospel to those who are yet in darkness, and the shadow of death.

**SANDWICH ISLANDS.**—A woman calling herself *Pele*, the god that presides over volcanoes, and is said to dwell in the person of an old woman, near the crater of the largest volcano on Hawaii, came to Lahaina in a very formal manner, on the 21st of July, and threatened that if the chiefs did not send away the missionaries a volcano would next morning break out and destroy Lahaina. The chiefs were collected to receive her with not less than two or three thousand people, in the presence of whom she was compelled to confess her imposture. A signal triumph was thus obtained over the powers of darkness and another of the lying vanities of idolatry exposed and covered with confusion. The Rev. C. S. Stewart, American missionary from the Sandwich Islands, stated at the anniversary of the London Missionary Society, "that not less than 10,000 of the natives are now capable of reading and writing in their own language; at least 15,000 are under daily Christian instruction, and

about 20,000 listen to the preaching of the gospel, and there is reason to believe that not less than *fifty have received the truth in the love of it.*

CHINA.—There seems to be more obstacles to the introduction of Christianity into China than into any other place. The idolatry and superstition of that country are of the grossest kind, and shut up in their prejudices, they possess a sovereign contempt for all others. Messrs. Bennet and Tyerman wrote that, “at Buitenzorg we actually found a French engraving of a bust of *Buonaparte in a gilt frame, placed as an object of worship over an altar-table in a Chinaman's house, having wax and incense tapers burning before it.* To test the value set upon it they attempted to purchase it, but could not. On returning rather suddenly into the room they found the old man lifting up his hands in worship to the picture of the late Ex-Emperor.

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### AMERICA.

NEW-YORK.—At a meeting of the Trustees of the African Education Society, it was resolved to establish a school, to be called the “Kosciusko School,” for the education of free coloured youth in the United States. When Kosciusko last visited this country, he left in the hands of Thomas Jefferson a fund for the benefit of enslaved Africans, which now will amount to nearly \$13,000. It is proposed to raise a fund of \$13,000 in addition to this, for the same object.

At the late meeting of the General Synod of the Reformed Dutch Church in New-York, they consented to transfer the interest of the United Foreign Missionary Society, (of which they formed a part,) to the American Board of Commissioners for Foreign Missions, but in doing so, withdrew every pledge to support its funds or to recommend it to the patronage of the Dutch church, and at the same time passed a resolution earnestly recommending the interests of the Missionary society of the Reformed Dutch church to their congregations. This may be blamed as sectarian, but it has the advantage of consistency; which is now too little regarded.

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### View of Public Affairs.

[We avail ourselves of the opportunity afforded us of extracting the *View of Public Affairs* for the last month, from the Magazine of the Reformed Dutch church, which has come to hand.]

GREAT BRITAIN.—The grand election struggle is over in Britain. The bribery and corruption were equal to those of any preceding election, if not greater. One elector received a thousand pounds, and a hundred pounds each day during the election, which continued five days. These bribes are conveyed in form of presents; and are given by the candidate, or by his friends, who raise a sum by subscription necessary to carry a person into parliament. The distinguished poet Southey, was elected; but declined the honour on account of his limited income. The members of parliament receive no compensation. The infamous Cobbett was brought forward by his friends; but, providentially for the good of the nation, he was not elected.—The new parliament was prorogued until the middle of August.

The distress in the manufacturing districts continues ; and in some places it increases to an alarming degree. At Blackburn, Manchester, and Liverpool the sufferings of the operatives are dreadful. Many thousands are thrown out of employ ; and have no means of supporting their families. Meetings were held in divers places ; at which inflammatory speeches were made by desperate men. They called upon their fellow-citizens to seize the arms in gun-shops and in barracks ; and to right themselves by taking what they wanted.

FRANCE.—Our news from this country are not very interesting. The French legislature was in session ; and several eloquent and touching appeals were made in behalf of the Greeks, by several members, particularly by General Sebastiani. And even the prime minister, Mons. De Vilele, observed in the debate, “ that the different cabinets of Europe had not been indifferent to the cause of the Greeks ; and *that diplomacy would soon put an end to the evils deplored*. The great besetting sin of the Bourbon race, manifests its evils in the present king, a disposition to give himself up to the guidance of the Catholic priests, who impertinently intrude themselves into politics, and thrust themselves forward into the courts of kings ; and, who would die of ambition or *ennui* if they had not the keeping and regulating of the king’s conscience. This disgusting sacerdotal influence of the ghostly fathers has created much uneasiness among the military men. A number of very distinguished officers have lately resigned their commissions in consequence of the king permitting himself to be led in the military affairs, by these keepers of his conscience. Very many families are emigrating from Alsace to our happy country. Some districts, particularly that of Lisle, has suffered much from inundations and hail storms.

EAST INDIES.—Two wars have been going forward in the East, between the British and the natives. A war was undertaken some time ago by the British, under the command of Lord Combermere, professedly to restore a native Rajah to his throne, who had been excluded by a usurper. It is in a rich district, far in the interior, and north from Calcutta. The chief town we believe, is Bhurtpoor, a strongly fortified city. It was taken after a severe siege by Lord Combermere, who led an army of 30,000 men with a large train of heavy artillery. This war is terminated by the complete success of the native prince and the British. An immense quantity of booty was taken, and few lives lost.

The other war is in the Burman empire. That has raged for some time ; and after a treaty of peace, the terms of which were not complied with by the Burmese, it broke out again. Our last advices are by the captain of a vessel from Madras. It appears that a treaty of peace was signed between the English and the Burmese, on the 24th of February last. The prisoners had been all restored ; and, what we greatly rejoice to hear, the Missionaries are all alive and well. Dr. Price, the American missionary, was the commissioner who treated with the English, on the part of the Burmese. The terms have been very favourable to the British arms. They retain five provinces ; and receive in specie 100 lacs of rupees. The treaty was concluded at Yandalo, 42 miles below Ava. These conquests, we fondly indulge a hope, will ultimately issue in opening a door into these immense and populous empires



for the Missionaries; and thence for the distribution of the Holy Bible, and the extension of the blessings of civilized life and the prostration of Pagan tyranny over the souls and the bodies of our fellow men. May the Great King and Head of the Church grant this!

SPAIN.—This unhappy country still continues to exhibit the deplorable miseries which are inflicted upon a nation by impotency, misrule, and sacerdotal tyranny. She is garrisoned by French troops, whose bayonets keep a simpleton on the throne, and prevent the progress of national improvement.—The coasts on the Mediterranean are swept by the Algerine fleet; and not a frigate there is to show the national colours to the pirates. Even their fishing smacks cannot look out; and the coasting trade is destroyed. The interior is overrun by banditti, who murder and plunder. Even the Colombian armed vessels are at Gibraltar, and wait an opportunity to carry the war into her oppressor's country. The land lies uncultivated and barren; and the greatest distress overwhelms the lower classes of the community.—While the British and French are dunning the distracted government for the payment of their respective debts; the British for spoils—the French for the favours conferred on the nation by overrunning them with their troops, and their sustaining Ferdinand *the beloved* on the throne! "*Sic transit gloria mundi.*"

RUSSIA.—Considerable disturbances had taken place among the crown peasants in the government of Paskow and Novogorod. A rumor had been spread that the *white* slaves had been emancipated. The report was received with transport; and the peasants had committed some excesses in the transport of their joy. They were, however, very soon undeceived; and the Emperor has issued a proclamation against the makers and propagators of this report. He threatens death to the ring-leaders, and all those who shall even petition him for their liberty. The Empress Elizabeth, widow of the late Emperor, died on the 10th of May, on her way from Taganrok to Moscow; on account of which, the coronation of Nicholas has been postponed till August.

GREECE.—On May 13, the Greeks under the command of Nicetas, entered Tripolitza. The efforts of Ibrahim Pacha, to succour that place, proved wholly unavailing; and he returned to Patras after suffering considerable losses.—The eighth national assembly of the Greeks at Epidaurus had passed certain resolutions, authorising the British ambassador at Constantinople, to treat for peace between Greece and the Ottoman Porte. The terms are such as follow: No Turk shall be permitted to inhabit the Greek territory, or hold property in Greece: all the fortresses held by the Turks, shall be given up to the Greeks: the Turkish government shall have no influence on the internal organization of the country; nor on the clergy: the Greeks shall retain a sufficient army and navy: that they shall be governed by the same regulations throughout all their islands and the continent: that they shall preserve their own flag: that they shall have a right to coin money. But then comes the fatal concession! They agree to pay tribute. Hence Prince Hupsilanti has solemnly protested against peace on such terms. He makes a pathetic appeal to the whole nation. "Does the fall of Missolonghi frighten you? Confide, as in the beginning of the struggle, to the well known patriotism and energy

of the nation. Claim protection of every Christian nation. They will guarantee us every aid. It is easy to be slaves; but it is difficult to become free. To arms! if you wish peace." It is to be hoped that this pathetic appeal will produce the desired effect. There is a general sympathy over all Europe for the Greeks; and the sums of money and war ammunition sent to them is immense. In Paris, the Greek committee received \$90,000 in five months.—Lord Cochran, who has gone out to aid the Greeks, has published a long and interesting letter to the Pacha of Egypt, in which he remonstrates on his injustice and cruelty in his neglecting his own country, and his subjects, to attempt to enslave a brave Christian people. [Some of the European Journals consider this letter a forgery, but think it calculated to do good.] Lord Cochran will act under a commission from the Greek government; and the Turkish government surely cannot object to Lord Cochran, when they take into their pay the blood-thirsty Pacha Ibrahim from Egypt. The Sultan of Constantinople has ventured on the daring action of abolishing the order of the Janissaries. This will probably produce some revolution in his dominions. Our next intelligence will decide this.

AFRICA.—It is a time of general health at our colony, and at Sierra Leone. The British government, the more effectually to put down the infamous slave trade, have put 300 miles of the African coast under strict blockade. These colonies have the sympathies and best wishes of the Southern new Republicans. Captain Chase of the Colombian service, had been off the coast to look after negro stealers. He presented the Colonists with 30 stand of arms and eight casks of gun powder.

SOUTH AMERICA.—*Colombia*.—The news from this republic are very unfavourable. Two great political parties have arrayed themselves against each other. General Paez is at the head of the one: General Bermudez at the head of the other. There is every appearance of a civil war. The arrival of Bolivar, may perhaps, prevent it. May Heaven avert a disaster at which every tyrant in Europe would rejoice.

PANAMA.—The Congress is not assembled; even few delegates have arrived. The republics of Rio de la Plata are said to oppose it; and some begin to express their fears and jealousy relative to the influence and power of Bolivar!

UNITED STATES.—We have nothing remarkable to record. It is a time of general health in our cities. The convulsions in the commercial world in Europe begin to be felt in some of our cities. Public credit has sustained a heavy shock by some late failures of Banking and Insurance companies.—In some of these failures, the most scandalous frauds and speculation have been practised on the community. And we indulge the hope, that an effectual example will be made by our grand juries and our upright courts, on some of these *civil* robbers and plunderers, who have been practising their infamous crimes on a large scale for many years. It would be gross injustice to send to the gibbet or a state's prison, the poor trembling wretch who steals or robs on the highway, to gain a morsel of bread for his starving family; and at the same time turn loose on society, the villain who has contrived to rob banks and the community of a hundred thousand dollars.